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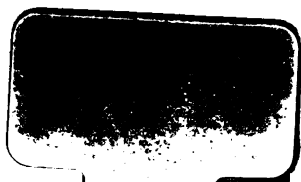
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NOTES ON ENGLISH DIVINES.

BY

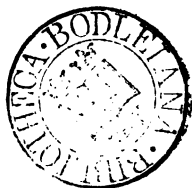
SAMUEL TAYLOR COLERIDGE.

EDITED BY

THE REV. DERWENT COLERIDGE, M.A.

IN TWO VOLUMES.

VOL. I.



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TO
THE RIGHT HONORABLE
JOHN HOOKHAM FRERE

These Volumes

ARE
RESPECTFULLY INSCRIBED.

1838.



ADVERTISEMENT.

THE following sheets were arranged for the press in a great measure by my lamented sister, Mrs. Henry Nelson Coleridge. They are reprinted for the most part from the third and fourth volumes of 'The Literary Remains' of her revered Father, a re-arrangement of which work, with such additional matter as appeared worthy of preservation, she had long projected and partly executed. Of this enlarged collection the 'Notes and Lectures on Shakspeare,' &c., which appeared in 1849, formed the first portion. The Theological Marginalia were to follow. It has been thought advisable to present the 'Notes on English Divines,' contained in the present publication, in a separate form. Of the Notes on Baxter the first series, which exhibit the author's mind on the same important

topics at a somewhat earlier period, is now printed for the first time; and there are some other additions of less importance. For the character of these Remains, and the motives which have led to their publication, the reader is referred to the Prefatory remarks of the original Editor, to whom also the few editorial annotations which appear at the foot of the page are to be assigned, when not otherwise distinguished.

DERWENT COLERIDGE.

ST. MARK'S COLLEGE, CHELSEA.

Dec. 20, 1852.

PREFACE

TO THE THIRD VOLUME OF THE LITERARY REMAINS.

BY HENRY NELSON COLERIDGE.

FOR a statement of the circumstances under which the collection of Mr. Coleridge's Literary Remains was undertaken, the Reader is referred to the Preface to the two preceding Volumes published in 1836. * But the graver character of the general contents of this Volume, and of that which will immediately follow it, seems to justify the Editor in soliciting particular attention to a few additional remarks.

Although the Author in his will contemplated the publication of some at least of the numerous notes left by him on the margins and blank spaces of books and pamphlets, he most certainly wrote the notes themselves without any purpose beyond that of delivering his mind of the thoughts and aspirations suggested by the text under perusal. His books, that is, any person's books—even those from a circulating library—were to him, whilst reading them, as dear friends; he conversed with them as with their authors, praising, or censuring, or qualifying, as the open page seemed to give him cause; little solicitous in so doing to draw summaries or to strike balances of literary merit, but seeking rather to

* Reprinted in the first volume of the Notes and Lectures upon Shakspeare. Pickering, 1849.

detect and appreciate the moving principle or moral life, ever one and single, of the work in reference to absolute truth. Thus employed he had few reserves, but in general poured forth, as in a confessional, all his mind upon every subject,—not keeping back any doubt or conjecture which at the time and for the purpose seemed worthy of consideration. In probing another's heart he laid his hand upon his own. He thought pious frauds the worst of all frauds, and the system of economising truth too near akin to the corruption of it to be generally compatible with the Job-like integrity of a true Christian's conscience. Further, he distinguished so strongly between that internal faith which lies at the base of, and supports, the whole moral and religious being of man, and the belief, as historically true, of several incidents and relations found, or supposed to be found, in the text of the Scriptures, that he habitually exercised a liberty of criticism with respect to the latter, which will probably seem objectionable to many of his readers in this country. *

His friends have always known this to be the fact; and he vindicated this so openly that it would be folly to attempt to conceal it: nay, he pleaded for it so earnestly—as the only middle path of safety and peace between a godless disregard of the unique and transcendent character of the Bible taken generally, and that scheme of interpretation, scarcely less adverse to the pure spirit of Christian wisdom, which wildly arrays our faith in opposition to our reason, and inculcates the sacrifice of the latter to the former,—that to suppress this important part of his solemn convictions would be to misrepresent and betray him. For he threw up his hands in dismay at the language of some of our modern divinity on this point:—as if a faith not founded on

* See Table Talk, p. 178, 2nd edit.

insight were aught else than a specious name for wilful positiveness;—as if the Father of Lights could require, or would accept, from the only one of his creatures whom he had endowed with reason the sacrifice of fools! Did Coleridge, therefore, mean that the doctrines revealed in the Scriptures were to be judged according to their supposed harmony or discrepancy with the evidence of the senses, or the deductions of the mere understanding from that evidence? Exactly the reverse: he disdained to argue even against Transubstantiation on such a ground, well knowing and loudly proclaiming its utter weakness and instability. But it was a leading principle in all his moral and intellectual views to assert the existence in all men equally of a power or faculty superior to, and independent of, the external senses: in this power or faculty he recognised that image of God in which man was made; and he could as little understand how faith, the indivisibly joint act or efflux of our reason and our will, should be at variance with one of its factors or elements, as how the Author and Upholder of all truth should be in contradiction to himself. He trembled at the dreadful dogma which rests God's right to man's obedience on the fact of his almighty power,—a position falsely inferred from a misconceived illustration of St. Paul's, and which is less humbling to the creature than blasphemous of the Creator; and of the awless doctrine that God might, if he had so pleased, have given to man a religion which to human intelligence should not be rational, and exacted his faith in it—Coleridge's whole middle and later life was one deep and solemn denial. He believed in no God in the very idea of whose existence absolute truth, perfect goodness, and infinite wisdom, were not elements essentially necessary and everlastingly copresent.

Thus minded, he sought to justify the ways of God

to man in the only way in which they can be justified to any one who deals honestly with his conscience, namely, by showing, where possible, their consequence from, and in all cases their consistency with, the ideas or truths of the pure reason which is the same in all men. With what success he laboured for thirty years in this mighty cause of Christian philosophy, the readers of his other works, especially the *Aids to Reflection*, will judge: if measured by the number of resolved points of detail his progress may seem small; but if tested by the weight and grasp of the principles which he has established, it may be confidently said that since Christianity had a name few men have gone so far. If ever we are to find firm footing in Biblical criticism between the extremes (how often meeting!) of Socinianism and Popery;—if the indisputable facts of physical science are not for ever to be left in a sort of admitted antagonism to the supposed assertions of Scripture;—if ever the Christian duty of faith in God through Christ is to be reconciled with the religious service of a being gifted by the same God with reason and a will, and subjected to a conscience,—it must be effected by the aid, and in the light, of those truths of deepest philosophy which in all Mr. Coleridge's works, published or unpublished, present themselves to the reader with an almost affecting reiteration. But to do justice to those works and adequately to appreciate the Author's total mind upon any given point, a cursory perusal is insufficient; study and comprehension are requisite to an accurate estimate of the relative value of any particular denial or assertion; and the apparently desultory and discontinuous form of the observations now presented to the Reader more especially calls for the exercise of his patience and thoughtful circumspection.

With this view the Reader is requested to observe the dates which, in some instances, the Editor has been

able to affix to the notes with certainty. Most of those on Jeremy Taylor belong to the year 1810, and were especially designed for the perusal of Charles Lamb. Those on Field were written about 1814; on Hacket in 1818; on Donne in 1812 and 1829; on the Pilgrim's Progress in 1833; and on Hooker and the Book of Common Prayer between 1820 and 1830.* Coleridge's mind was a growing and accumulating mind to the last, his whole life one of inquiry and progressive insight, and the dates of his opinions are therefore in some cases important, and in all interesting.

The Editor is deeply sensible of his responsibility in publishing this Volume; as to which he can only say, in addition to a reference to the general authority given by the Author, that to the best of his knowledge and judgment he has not permitted any thing to appear before the public which Mr. Coleridge saw reason to retract; and further express his hope and belief that, with such allowance for defects inherent in the nature of the work as may rightfully be expected from every really liberal mind, nothing contained in the following pages can fairly be a ground of offence to any one.

It only remains to be added that the materials used in the compilation of this Volume were for the greatest part communicated by Mr. Gillman; and that the rest were furnished by Mr. Wordsworth, the Rev. Derwent Coleridge, the Rev. Edward Coleridge, and the Editor.

LINCOLN'S INN,
March 26, 1838.

* The notes on the Book of Common Prayer will appear with those on Luther and other literary Remains in a forthcoming volume.—D. C.

ADVERTISEMENT

PREFIXED TO THE FOURTH VOLUME OF THE LITERARY REMAINS.

FOR some remarks on the character of this publication, the Editor begs to refer the Reader to the Preface to the third volume of these Remains. That volume and the present are expressly connected together as one work.

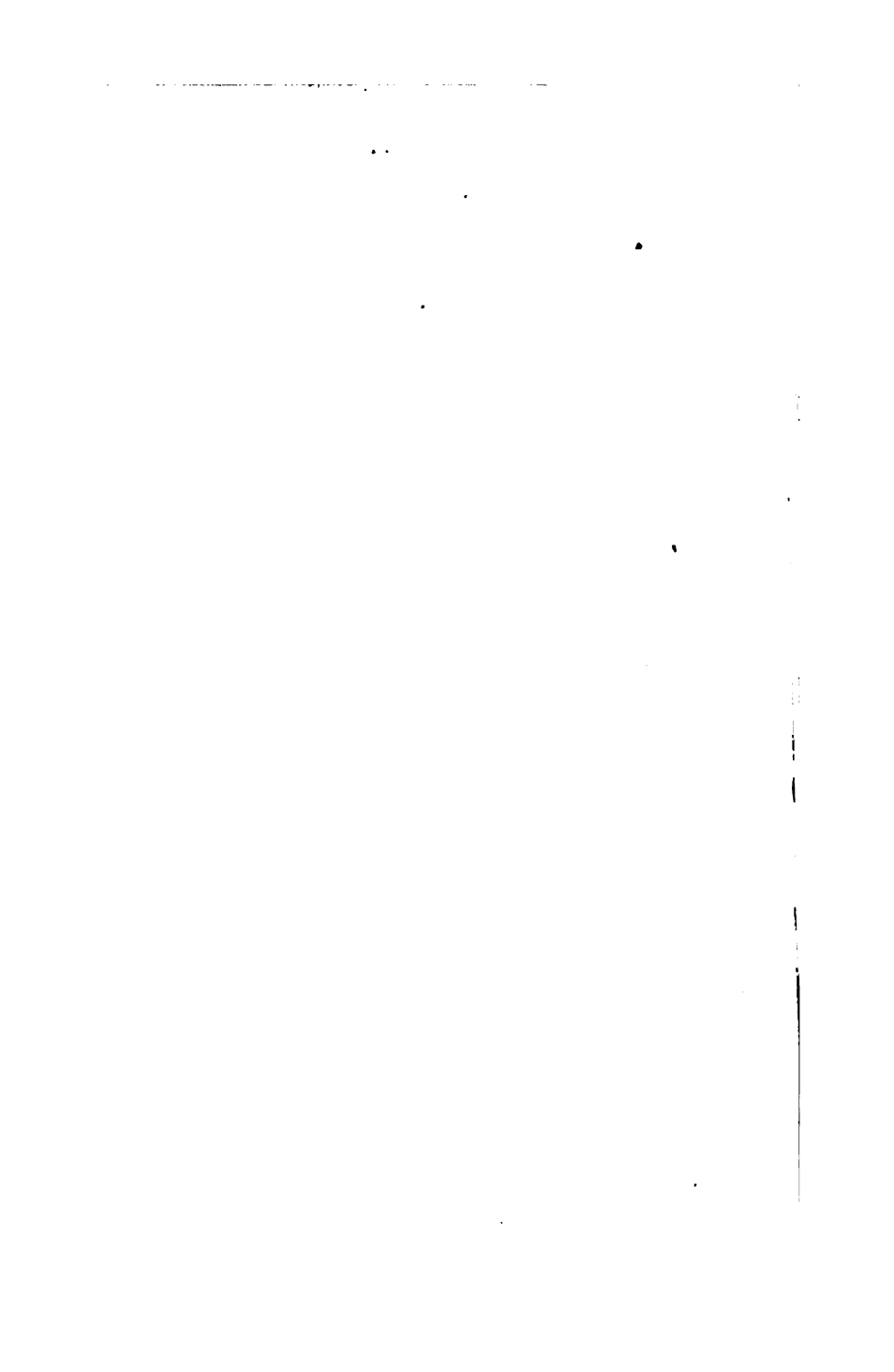
The various materials arranged in the following pages were preserved, and kindly placed in the Editor's hands, by Mr. Southey, Mr. Green, Mr. Gillman, Mr. Alfred Elwyn of Philadelphia, United States, Mr. Money, Mr. Hartley Coleridge, and the Rev. Edward Coleridge; and to those gentlemen the Editor's best acknowledgments are due.

H. N. C.

LINCOLN'S INN,
May 9, 1839.

CONTENTS.

	Page
ADVERTISEMENT	vii
PREFACE TO THE THIRD VOLUME OF THE LITERARY REMAINS	ix
ADVERTISEMENT PREFIXED TO THE FOURTH VOLUME OF THE LITERARY REMAINS	xiv
NOTES ON HOOKER	1
„ FIELD	35
„ DONNE	65
„ THOMAS FULLER	120
„ HENRY MORE	128
„ HEINRICH	137
„ HACKET	140
„ JEREMY TAYLOR	169
„ THE PILGRIM'S PROGRESS	330
„ JOHN SMITH	351



NOTES ON ENGLISH DIVINES.

NOTES ON HOOKER.*

LIFE OF HOOKER BY WALTON,

Page 67.

Mr. Travers excepted against Mr. Hooker, for that in one of his sermons he declared, 'That the assurance of what we believe by the word of God, is not to us so certain as that which we perceive by sense.' And Mr. Hooker confesseth he said so, and endeavours to justify it by the reasons following.

THERE is, I confess, a shade of doubt on my mind as to this position of Hooker's. Yet I do not deny that it expresses a truth. The question in my mind is, only, whether it adequately expresses the whole truth. The ground of my doubt lies in my inability to compare two things that differ in kind. It is impossible that any conviction of the reason, even where no act of the will advenes as a co-efficient, should possess the vividness of an immediate object of the senses; for the vividness is given by sensation. Equally impossible is it that any truth of the super-sensuous reason should possess

* The references are to Mr. Keble's edition (1836).—*Ed.*

the evidence of the pure sense. Even the mathematician does not find the same evidence in the results of transcendental algebra as in the demonstrations of simple geometry. But has he less assurance? In answer to Hooker's argument I say,—that God refers to our sensible experience to aid our will by the vividness of sensible impressions, and also to aid our understanding of the truths revealed,—not to increase the conviction of their certainty where they have been understood.

WALTON'S APPENDIX.

Ibid. p. 116.

It is a strange blind story this of the last three books, and of Hooker's live relict, the Beast without Beauty. But Saravia?—If honest Isaac's account of the tender, confidential, even confessional, friendship of Hooker and Saravia be accurate, how chanced it that Hooker did not entrust the manuscripts to his friend who stood beside him in his last moments? At all events, Saravia must have known whether they had or had not received the author's last hand. Why were not Mr. Charke and the other Canterbury parson called to account, or questioned at least as to the truth of Mrs. Joan's story? Verily, I cannot help suspecting that the doubt cast on the authenticity of the latter books by the high church party originated in their dislike of portions of the contents.—In short, it is a blind story, a true Canterbury tale, dear Isaac!*

* But see Mr. Keble's statement (Pref. xxix.), and the argument founded on discoveries and collation of MSS. since the note in the text was written.—*Ed.*

OF THE LAWS OF ECCLESIASTICAL POLITY.

Pref. c. iii. 7. p. 182.

The next thing hereunto is, to impute all faults and corruptions, wherewith the world aboundeth, unto the kind of ecclesiastical government established.

How readily would this, and indeed all the disputes respecting the powers and constitution of Church government have been settled, or perhaps prevented, had there been an insight into the distinct nature and origin of the National Church and the Church under Christ!* To the ignorance of this, all the fierce contentions between the Puritans and the Episcopalians under Elizabeth and the Stuarts, all the errors and exorbitant pretensions of the Church of Scotland, and the heats and antipathies of our present Dissenters, may be demonstrably traced.

Ibid. 9. p. 183.

Pythagoras, by bringing up his scholars in the speculative knowledge of numbers, made their conceits therein so strong, that when they came to the contemplation of things natural, they imagined that in every particular thing they even beheld as it were with their eyes, how the elements of number gave essence and being to the works of nature: a thing in reason impossible; which notwithstanding, through their misfashioned pre-conceit, appeared unto them no less certain, than if nature had written it in the very foreheads of all the creatures of God.

I am not so conversant with the volumes of Duns Scotus as to be able to pronounce positively whether he is an exception, but I can think of no other

* See Mr. Coleridge's work On the Constitution of the Church and State according to the idea of each.—*Ed*

instance of high metaphysical genius in an Englishman. Judgment, solid sense, invention in specialities, fortunate anticipations and instructive foretact of truth,—in these we can shew giants. It is evident from this example from the Pythagorean school that not even our incomparable Hooker could raise himself to the idea, so rich in truth, which is contained in the words *numero, pondere, et mensura generantur cali et terra*. O, that Hooker had ever asked himself concerning will, absolute will,—ὁ ἀριθμὸς ὑπεραρίθμιος, *numerus omnes numeros ponens, nunquam positus!**

Ibid. p. 183.

When they of the 'Family of Love' have it once in their heads, that Christ doth not signify any one person, but a quality whereof many are partakers, &c.

If the Familists thought of Christ as a quality, it was a grievous error indeed. But I have my doubts whether this was not rather an inference drawn by their persecutors.

Ibid. 15. p. 191.

When instruction doth them no good, let them feel but the least degree of most mercifully-tempered severity, they fasten on the head of the Lord's vicegerents here on earth, whatsoever they any where find uttered against the cruelty of blood-thirsty men, and to themselves they draw all the sentences which Scripture hath in favor of innocency persecuted for the truth.

How great the influence of the age on the strongest minds, when so eminently wise a man as Richard Hooker could overlook the obvious impolicy of inflicting punishments which the sufferer himself will

* See E. P. I. II. 3. p. 252.—*Ed.*

regard as merits, and all who have any need to be deterred will extol as martyrdom! Even where the necessity could be plausibly pretended, it is war, not punitive law;—and then Augustine's argument for Sarah!

Ibid. c. iv. 1. p. 194.

We require you to find out but one church upon the face of the whole earth, that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by episcopal regiment, sithence the time that the blessed apostles were here conversant.

Hooker was so good a man that it would be wicked to suspect him of knowingly playing the sophist. And yet strange it is, that he should not have been aware that it was prelacy, not primitive episcopacy, the thing, not the name, that the reformers contended against, and, if the Catholic Church and the national Clerisy were (as both parties unhappily took for granted) one and the same, contended against with good reason. Knox's ecclesiastical polity (worthy of Lycurgus), adopted bishops under a different name, or rather under a translation instead of corruption of the name *ἐπίσκοποι*. He would have had superintendents.

Ibid. c. v. 2. p. 204.

A law is the deed of the whole body politic, whereof if ye judge yourselves to be any part, then is the law even your deed also.

This is a fiction of law for the purpose of giving to that, which is necessarily empirical, the form and consequence of a science, to the reality of which a code of laws can only approximate by compressing all liberty and individuality into a despotism. As

Justinian to Alfred, and Constantinople, the Consuls and Senate of Rome to the Lord Mayor, Aldermen, and Common Council of London; so is the imperial Roman code to the common and statute law of England. The advocates of the discipline would, according to our present notions of civil rights, have been justified in putting fact against fiction, and might have challenged Hooker to shew, first, that the constitution of the Church in Christ was a congruous subject of parliamentary legislation; that the legislators were *bona fide* determined by spiritual views, and that the jealousy and arbitrary principles of the Queen, aided by motives of worldly state policy,—for example, the desire of conciliating the Roman Catholic potentates by retaining all she could of the exterior of the Romish Church, its hierarchy, its ornaments, and its ceremonies,—were not the substitutes for the Holy Spirit in influencing the majorities in the two Houses of Parliament. It is my own belief that the Puritans and the Prelatists divided the truth between them; and, as half truths are whole errors, were both equally in the wrong;—the Prelatists in contending for that as incident to the Church in Christ, that is, the collective number τῶν ἐκκληλουμένων, or *ecclesia*, which only belonged, but which rightfully did belong, to the National Church as a component estate of the realm, the *enclesia*;—the Puritans in requiring of the *enclesia* what was only requisite or possible for the *ecclesia*.* Archbishop Grindal is an illustrious exception. He saw the whole truth, and that the functions of the ecclesiastic and those of the ecclesiastic were not the less distinct, because both were capable of being exercised by the same person; and *vice versa*, not the less

* See the 'Church and State,' in which the *ecclesia*, or Church in Christ, is distinguished from the *enclesia*, or national Church.—*Ed.*

compatible in the same subject because distinct in themselves. The Lord Chief Justice of the King's Bench is a Fellow of the Royal Society.

Ibid. c. vi. 3. p. 209.

God was not ignorant, that the priests and judges, whose sentence in matters of controversy he ordained should stand, both might and oftentimes would be deceived in their judgment. However, better it was in the eye of His understanding, that sometime an erroneous sentence definitive should prevail, till the same authority perceiving such oversight, might afterwards correct or reverse it, than that strifes should have respite to grow, and not come speedily to some end.

It is 'difficult to say, which most shines through this whole passage, the spirit of wisdom or the spirit of meekness. The fatal error of the Romish Church did not consist in the inappellability of the Councils, or that an acquiescence in their decisions and decree was a duty binding on the conscience of the dissentients,—not I say in contending for a practical infallibility of Council or Pope; but in laying claim to an actual and absolute immunity from error, and consequently for the unrepealability of their decisions by any succeeding Council or Pope. Hence, even wise decisions—wise under the particular circumstances and times—degenerated into mischievous follies, by having the privilege of immortality without any exemption from the dotage of superannuation. Hence errors became like *glaciers*, or ice-bergs in the frozen ocean unthawed by summer, and growing from the fresh deposits of each returning winter.

Ibid. 6. p. 212.

An argument necessary and demonstrative is such, as being proposed unto any man, and understood, the mind

cannot choose but inwardly assent. Any one such reason dischargeth, I grant, the conscience, and setteth it at full liberty.

I would not concede even so much as this. It may well chance that even an argument demonstrative, if understood, may be adducible against some one sentence of a whole liturgy; and yet the means of removing it without a palpable overbalance of evil may not exist for a time; and either there is no command against schism, or we are bound in such small matters to offer the sacrifice of willing silence to the public peace of the Church. This would not, however, prevent a minister from pointing out the defect in his character as a doctor or learned theologian.

Ibid. c. viii. 1. p. 220.

For adventuring to erect the discipline of Christ without the leave of the Christian magistrate, haply ye may condemn us as fools, in that we hazard thereby our estates and persons further than you which are that way more wise think necessary: but of any offence or sin therein committed against God, with what conscience can you accuse us, when your own positions are, that the things we observe should every of them be dearer unto us than ten thousand lives; that they are the peremptory commandments of God; that no mortal man can dispense with them, and that the magistrate greivously sinneth in not constraining thereunto?

Hoc argumentum ad invidiam nimis sycophanticum est quam ut mihi placeat a tanto viro. Besides, it contradicts Hooker's own very judicious rule, that to discuss and represent is the office of the learned, as individuals, because the truth may be entire in any one mind; but to do belongs to the supreme power as the will of the whole body politic, and in effective action individuals are mere fractions without any

legitimate referee to add them together. Hooker's objection from the nobility and gentry of the realm is unanswerable, and within half a century afterwards proved insurmountable. Imagine a sun containing within its proper atmosphere a multitude of transparent satellites, lost in the glory, or all joining to form the visible *phasis* or disk; and then beyond the precincts of this sun a number of opaque bodies at various distances, and having a common center of their own round which they revolve, and each more or less according to the lesser or greater distance partaking of the light and natural warmth of the sun, which I have been supposing; but not sharing in its peculiar influences, or in the solar life sustainable only by the vital air of the solar atmosphere. The opaque bodies constitute the national churches, the sun the churches spiritual. The defect of the simile, arising necessarily out of the impossibility of spiritual prerogatives with material bodies under the proprieties and necessities of space, is, that it does not, as no concrete or visual image can, represent the possible duplicity of the individuals, the aggregate of whom constitutes the national church, so that any one individual, or any number of such individuals, may at the same time be, by an act of their own, members of the church spiritual, and in every congregation may form an *ecclesia* or Christian community; and how to facilitate and favor this without any schism from the *enclesia*, and without any disturbance of the body politic, was the problem which Grindal and the bishops of the first generation of the Reformed Church sought to solve, and it is the problem which every earnest Christian endowed with competent gifts, and who is at the same time a patriot and a philanthropist, ought to propose to himself, as the *ingens desiderium proborum*.—8th Sept. 1826.

Ibid. c. viii. 7. p. 232.

Baptizing of infants, although confessed by themselves, to have been continued ever sithence the very apostles' own times, yet they altogether condemned.

Quære. I cannot say what the fanatic Anabaptists, of whom Hooker is speaking, may have admitted ; but the more sober and learned Antipædobaptists, who differed in this point only from the reformed churches, have all, I believe, denied the practice of infant baptism during the first century.

B. I. c. ii. 1. p. 249.

That which doth assign unto each thing the kind, that which doth moderate the force and power, that which doth appoint the form and measure, of working, the same we term a law.

See the Essays on method, in the Friend.* Hooker's words literally and grammatically interpreted seem to assert the antecedence of the thing to its kind, that is, to its essential characters ;—and to its force together with its form and measure of working, that is, to its specific and distinctive characters ; in short, the words assert the pre-existence of the thing to all its constituent powers, qualities, and properties. Now this is either—first, equivalent to the assertion of a *prima et nuda materia*, so happily ridiculed by the author of Hudibras,† and which under any scheme of cosmogony is a mere phantom, having its whole and sole substance in an impotent effort of the imagination or sensuous fancy, but which is utterly precluded by the doctrine of creation which it in like manner negatives :—or secondly, the words assert a self-

* See the Essays generally from the fourth to the ninth, both inclusively, in Vol. III. 3rd edition, more especially, the fifth Essay.—*Ed.*

† Part. I. c. i. vv. 151—8.—*Ed.*

destroying absurdity, namely, the antecedence of a thing to itself; as if having asserted that water consisted of hydrogen = 77, and oxygen = 23, I should talk of water as existing before the creation of hydrogen and oxygen. All laws, indeed, are constitutive; and it would require a longer train of argument than a note can contain, to shew what a thing is; but this at least is quite certain, that in the order of thought it must be posterior to the law that constitutes it. But such in fact was Hooker's meaning, and the word, thing, is used *proleptice* in favour of the imagination, as appears from the sentences that follow, in which the creative idea is declared to be the law of the things thereby created. A productive idea, manifesting itself and its reality in the product is a law; and when the product is phænomenal, (that is, an object of the outward senses) it is a law of nature. The law is *res noumenon*; the thing is *res phænomenon*.* A physical law, in the right sense of the term, is the sufficient cause of the appearance,—*causa sub-faciens*.

P.S. What a deeply interesting volume might be written on the symbolic import of the primary relations and dimensions of space—long, broad, deep, or depth; surface; upper, under, above and below, right, left, horizontal, perpendicular, oblique:—and then the order of causation, or that which gives intelligibility, and the reverse order of effects, or that which gives the conditions of actual existence! Without the higher the lower would want its intelligibility: without the lower the higher could not have existed. The infant is a riddle of which the man is the solution; but the man could not exist but with the infant as his antecedent.

* See the Essay on the idea of the Prometheus of Æschylus. *Literary Remains*, Vol. II. p. 323.—*Ed.*

Ibid. 2, p. 250.

In which essential Unity of God, a Trinity personal nevertheless subsisteth, after a manner far exceeding the possibility of man's conceit.

If 'conceit' here means conception, the remark is most true; for the Trinity is an idea, and no idea can be rendered by a conception. An idea is essentially inconceivable. But if it be meant that the Trinity is otherwise inconceivable than as the divine eternity and every attribute of God is and must be, then neither the commonness of the language here used, nor the high authority of the user, can deter me from denouncing it as untrue and dangerous. So far is it from being true, that on the contrary, the Trinity is the only form in which an idea of God is possible, unless indeed it be a Spinozistic or World-God.

Ibid. c. iv. 1. p. 264.

But now that we may lift up our eyes (as it were) from the footstool to the throne of God, and leaving these natural, consider a little the state of heavenly and divine, creatures: touching angels which are spirits immaterial and intellectual, &c.

All this disquisition on the angels confirms my remark that our admirable Hooker was a giant of the race Aristotle *versus* Plato. Hooker was truly judicious,—the consummate *synthesis* of understanding and sense. An ample and most ordonnant conceptionist, to the tranquil empyrean of ideas he had not ascended. Of the passages cited from Scripture how few would bear a strict scrutiny; being either, 1. divine appearances, Jehovah in human form; or 2. the imagery of visions and all symbolic; or 3. names of honor given to prophets, apostles,

or bishops ; or lastly, mere accommodations to popular notions !

Ibid. 3. p. 267.

Since their fall, their practices have been the clean contrary unto those before mentioned. For being dispersed, some in the air, some on the earth, some in the water, some among the minerals, dens, and caves, that are under the earth ; they have, by all means, laboured to effect a universal rebellion against the laws, and as far as in them lieth, utter destruction of the works of God.

Childish ; but the childishness of the age, without which neither Hooker nor Luther could have acted on their contemporaries with the intense and beneficent energy with which, they (God be praised !) did act.

Ibid. p. 268.

Thus much therefore may suffice for angels, the next unto whom in degree are men.

St. Augustine well remarks that only three distinct *genera* of living beings are conceivable :—1. the infinite rational ; 2. the finite rational : 3. the finite irrational : that is, God, man, brute animal. *Ergo*, angels can only be men with wings on their shoulders. Were our bodies transparent to our souls, we should be angels.

Ibid. c. x. 4. p. 303.

It is no improbable opinion therefore which the arch-philosopher was of.

There are, and can be, only two schools of philosophy, differing in kind and in source. Differences in degree and in accident, there may be many ; but these constitute schools kept by different teachers with different degrees of genius, talent, and learning ;

—auditories of philosophizers, not different philosophies. Schools of psilology (the love of empty noise) and misosophy are here out of the question. Schools of real philosophy there are but two,—best named by the arch-philosopher of each, namely, Plato and Aristotle. Every man capable of philosophy at all (and there are not many such) is a born Platonist or a born Aristotelian.* Hooker, as may be discerned from the epithet of arch-philosopher applied to the Stagyrte, *sensu monarchico*, was of the latter family, —a comprehensive, vigorous, discreet, and discrete conceptualist, but not an ideist.

Ibid. 8. p. 308.

Of this point therefore we are to note, that sith men naturally have no free and perfect power to command whole politic multitudes of men, therefore utterly without our consent, we could in such sort be at no man's commandment living. And to be commanded we do consent, when that society whereof we are part hath at any time before consented, without revoking the same after by the like universal agreement. Wherefore as any man's deed past is good as long as himself continueth; so the act of a public society of men done five hundred years sithence standeth as theirs who presently are of the same societies, because corporations are immortal; we were then alive in our predecessors, and they

* 'Every man is born an Aristotelian, or a Platonist. I do not think it possible that any one born an Aristotelian can become a Platonist; and I am sure no born Platonist can ever change into an Aristotelian. They are the two classes of men, beside which it is next to impossible to conceive a third. The one considers reason a quality, or attribute; the other considers it a power. I believe that Aristotle never could get to understand what Plato meant by an idea. * * * * * Aristotle was, and still is, the sovereign lord of the understanding; the faculty judging by the senses. He was a conceptualist, and never could raise himself into that higher state, which was natural to Plato, and has been so to others, in which the understanding is distinctly contemplated, and, as it were, looked down upon, from the throne of actual ideas, or living, inborn, essential truths.'—*Table Talk*, 2nd Edit. p. 95.—*Ed.*

in their successors do live still. Laws therefore human, of what kind soever, are available by consent.

No nobler or clearer example than this could be given of what an idea is as contra-distinguished from a conception of the understanding, correspondent to some fact or facts, *quorum notæ communes concipiuntur*,—the common characters of which are taken together under one distinct exponent, hence named a conception; and conceptions are internal subjective words. Reflect on an original social contract, as an event or historical fact; and its gross improbability, not to say impossibility, will stare you in the face. But an ever-originating social contract as an idea, which exists and works continually and efficaciously in the moral being of every free citizen, though in the greater number unconsciously, or with a dim and confused consciousness,—what a power it is! * As the vital power compared with the mechanic; as a father compared with a moulder in wax or clay, such is the power of ideas compared with the influence of conceptions and notions.

Ibid. 15. p. 316.

— I nothing doubt but that Christian men should much better frame themselves to those heavenly precepts, which our Lord and Saviour with so great instancy gave us concerning peace and unity, if we did all concur in desire to have the use of ancient Councils again renewed, rather than these proceedings continued, which either make all contentions endless, or bring them to one only determination, and that of all other the worst, which is by sword.

This is indeed a subject that deserves a serious consideration: and it may be said in favour of Hooker's proposal, namely, that the use of ancient Councils be

* See the "Church and State," c. 1.—*Ed.*

renewed, that a deep and universal sense of the abuse of Councils progressively from the Nicene to that of Trent, and our knowledge of the causes, occasions, and mode of such abuse, are so far presumptive for its non-recurrency as to render it less probable that honest men will pervert them from ignorance, and more difficult for unprincipled men to do so designedly. Something too must be allowed for an honourable ambition on the part of the persons so assembled, to disappoint the general expectation, and win for themselves the unique title of the honest Council. But still comes the argument, the blow of which I might more easily blunt than parry, that if Roman Catholic and Protestant, or even Protestant Episcopalian and Protestant Presbyterian divines were generally wise and charitable enough to form a Christian General Council, there would be no need of one.

N.B. The reasoning in this note, as far as it is in discouragement of a recurrence to general Councils, does not, *me saltem judice*, conclude against the suffering our Convocation to meet. The virtual abrogation of this branch of our constitution I have long regarded as one of three or four Whig patriotisms, that have succeeded in de-anglicizing the mind of England.

Ibid. c. xi. 4. p. 323.

So that nature even in this life doth plainly claim and call for a more divine perfection than either of these two that have been mentioned.

Whenever I meet with an ambiguous or multivocal word, without its meaning being shown and fixed, I stand on my guard against a sophism. I dislike this term 'nature' in this place. If it mean the *light that lighteth every man that cometh into the world*, it is

an inapt term ; for reason is supernatural. Now that reason in man must have been first actuated by a direct revelation from God, I have myself proved, and do not therefore deny that faith as the means of salvation was first made known by revelation ; but that reason is incapable of seeing into the fitness and superiority of these means, or that it is a mystery in any other sense than as all spiritual truths are mysterious, I do deny, and deem it both a false and a dangerous doctrine.—15 Sept. 1826.

Ibid. 6. p. 327.

Concerning that faith, hope, and charity, without which there can be no salvation ; was there ever any mention made saving only in that law which God himself hath from heaven revealed ? There is not in the world a syllable muttered with certain truth concerning any of these three, more than hath been supernaturally received from the mouth of the eternal God.

That reason could have discovered these divine truths is one thing ; that when discovered by revelation, it is capable of apprehending the beauty and excellence of the things revealed is another. I may believe the latter, while I utterly reject the former. That all these cognitions, together with the fealty or faithfulness in the will whereby the mind of the flesh is brought under captivity to the mind of the spirit (the sensuous understanding to the reason) are supernatural, I not only freely grant, but fervently contend. But why the very perfection of reason, namely, those ideas or truth-powers, in which both the spiritual light and the spiritual life are co-inherent and one, should be called super-rational, I do not see. For reason is practical as well as theoretical ; or even though I should exclude the practical reason, and confine the

term reason to the highest intellective power,—still I should think it more correct to describe the mysteries of faith as *plusquam rationalia* than super-rational. But the assertions that provoke the remark arose for the greater part, and still arise, out of the confounding of the reason with the understanding. In Hooker, and the great divines of his age, it was merely an occasional carelessness in the use of the terms that reason is ever put where they meant the understanding; for, from other parts of their writings, it is evident that they knew and asserted the distinction, nay, the diversity of the things themselves; to wit, that there was in man another and higher light than that of the faculty judging according to sense, that is our understandings. But, alas! since the Revolution, it has ceased to be a mere error of language, and in too many it now amounts to a denial of reason!

B. ii. c. v. 3. p. 379.

To urge any thing as part of that supernatural and celestially revealed truth which God hath taught, and not to show it in Scripture; this did the ancient Fathers evermore think unlawful, impious, execrable.

Even this must be received *cum grano salis*. To be sure, with the licenses of interpretation, which the Fathers of the first three or four centuries allowed themselves, and with the *arcana* of evolution by word, letter, allegory, yea, punning, which they applied to detached sentences or single phrases of Holy Writ, it would not be easy to imagine a position which they could not 'show in Scripture.' Let this be elucidated by the texts even now cited by the Romish priests for the truth of purgatory, indulgence, image-worship, invocation of dead men, and the like. The assertion therefore must be thus qualified. The ancient Fathers

anathematised any doctrine not consentaneous with Scripture and deducible from it, either *pari ratione* or by consequence; as when Scripture clearly commands an end, but leaves the means to be determined according to the circumstances, as for example, the frequent assembly of Christians. The appointment of a Sunday or Lord's day is evidently the fittest and most effectual mean to this end; but yet it was not practicable, that is the mean did not exist, till the Roman government became Christian. But as soon as this event took place, the duty of keeping the Sunday holy is truly, though implicitly, contained in the Apostolic text.

Ibid. vi. 3. p. 392.

Again, with a negative argument, David is pressed concerning the purpose he had to build a temple unto the Lord : *Thus saith the Lord, Thou shalt not build me a house to dwell in. Wheresoever I have walked with all Israel, spake I one word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house ?*

The wisdom of the divine goodness both in the negative, the not having authorised any of the preceding Judges from Moses downwards to build a temple—and in the positive, in having commanded David to prepare for it, and Solomon to build it—I have not seen put in the full light in which it so well deserves to be. The former or negative, or the evils of a splendid temple-worship, and its effects on the character of the priesthood,—evils, when not changed to good by becoming the antidote and preventive of far greater evils,—would require much thought both to set forth and to comprehend. But to give any reflecting reader a sense of the providential foresight evinced in the latter, and this foresight beyond the

reach of any but the Omniscient, it will be only necessary to remind him of the separation of the ten tribes and the breaking up of the realm into the two kingdoms of Judah and Israel in the very next reign. Without the continuity of succession provided for by this vast and splendid temple, built and arranged under the divine sanction attested by miracles—what criterion would there have existed for the purity of this law and worship? what security for the preservation and incorruption of the inspired writings?

Ibid. vii. 3. p. 403.

That there is a city of Rome, that Pius Quintus and Gregory the Thirteenth, and others, have been Popes of Rome, I suppose we are certainly enough persuaded. The ground of our persuasion, who never saw the place nor persons before named, can be nothing but man's testimony. Will any man here notwithstanding allege those mentioned human infirmities as reasons why these things should be mistrusted or doubted of! Yea, that which is more, utterly to infringe the force and strength of man's testimony, were to shake the very fortress of God's truth.

In a note on a passage in Skelton's *Deism Revealed*,* I have detected the subtle sophism that lurks in this argument, as applied by later divines in vindication of proof by testimony, in relation to the miracles of the Old and New Testament. As thus applied, it is a *μετάβασις εἰς ἄλλο γένος*, though so unobvious, that a very acute and candid reasoner might use the argument without suspecting the paralogism. It is not testimony, as testimony, that necessitates us to conclude that there is such a city as Rome, but a reasoning, that forms a branch of mathematical science. So far is our conviction from being

* See post. Vol. ii.—Ed.

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* See *post.* Vol. ii.—*Ed.*

grounded on our confidence in human testimony, that it proceeds on our knowledge of its fallible character, and therefore can find no sufficient reason for its coincidence on so vast a scale, but in the real existence of the object. That a thousand lies told by as many several and unconnected individuals should all be one and the same, is a possibility expressible only by a fraction that is already, to all intents and purposes, equal to nought.

B. iii. c. iii. 1. p. 447.

The mixture of those things by speech, which by nature are divided, is the mother of all error.

‘The division in thought of those things which in nature are distinct, yet one, that is, distinguished without breach of unity, is the mother,’—so I should have framed the position. Will, reason, life,—ideas in relation to the mind, are instances ; *entiæ indivisæ interdistinctæ* ; and the main arguments of the atheists, materialists, deniers of our Lord’s divinity and the like, all rest on the asserting of division as a necessary consequence of distinction.

B. v. c. xix. 3. vol. ii. p. 87.

Of both translations the better I willingly acknowledge that which cometh nearer to the very letter of the original verity ; yet so that the other may likewise safely enough be read, without any peril at all of gainsaying as much as the least jot or syllable of God’s most sacred and precious truth.

Hooker had far better have rested on the impossibility, and the uselessness if possible, of a faultless translation ; and admitting certain mistakes and oversights, have recommended them for notice at the next revision ; and then asked, what objection such harmless

showed, or else on theirs, who leaving no ordinary way of salvation for them unto whom the word of God is but only read, do seldom name them but with great disdain and contempt, who execute that service in the church of Christ.

If so, they were much to be blamed. But surely this was not the case with the better and wiser part of those who, clinging to the tenets and feelings of the first Reformers, and honouring Archbishop Grindal as much as they dreaded his Arminian successors, were denominated Puritans! They limited their censures to exclusive reading,—to reading as the substitute for, and too often for the purpose of doing away with, preaching.

Ibid. lxx. 8. p. 415.

Thus was the memory of that sign which they had in baptism a kind of bar or prevention to keep them even from apostasy, whereinto the frailty of flesh and blood, overmuch fearing to endure shame, might peradventure the more easily otherwise have drawn them.

I begin to fear that Hooker is not suited to my nature. I cannot bear round-about for the purpose of evading the short cut straight before my eyes. *Exempli gratiâ*; I find myself tempted in this place to ejaculate Psba! somewhat abruptly, and ask, How many in twenty millions of Christian men and women ever reverted to the make-believe impression of the Cross on their forehead in unconscious infancy, by the wetted tip of the clergyman's finger, as a preservative against anger and resentment? 'The whole church of God!' Was it not the same church which, neglecting and concealing the Scriptures of God, introduced the adoration of the Cross, the worshipping of relics, holy water, and all the other countless mummeries of Popery? Something

might be pretended for the material images of the Cross worn at the bosom or hung up in the bed-chamber. These may, and doubtless often do, serve as silent monitors ; but this eye-falsehood or pretence of making a mark that is not made, is a gratuitous superstition, that cannot be practised without serious danger of leading the vulgar to regard it as a charm. Hooker should have asked—Has it hitherto had this effect on Christians generally? Is it likely to produce this effect and this principally? In common honesty he must have answered, No!—Do I then blame the Church of England for retaining this ceremony? By no means. I justify it as a wise and pious condescension to the inveterate habits of a people newly dragged, rather than drawn, out of Papistry; and as a pledge that the founders and fathers of the Reformation in England regarded innovation as *per se* an evil, and therefore requiring for its justification not only a cause, but a weighty cause. They did well and piously in deferring the removal of minor spots and stains to the time when the good effects of the more important reforms had begun to show themselves in the minds and hearts of the laity.—But they do not act either wisely or charitably who would eulogise these *maculae* as beauty-spots and vindicate as good what their predecessors only tolerated as the lesser evil.—12th Aug. 1826.

Ibid. 15. p. 424.

For in actions of this kind we are more to respect what the greatest part of men is commonly prone to conceive, than what some few men's wits may devise in construction of their own particular meanings. Plain it is, that a false opinion of some personal divine excellency to be in those things which either nature or art hath framed, causeth always religious adoration.

How strongly might this most judicious remark be turned against Hooker's own mode of vindicating this ceremony !

Ibid. lxi. 2. p. 432.

The Church had received from Christ a promise that such as have believed in him, these signs and tokens should follow them. 'To cast out devils, to speak with tongues, to drive away serpents, to be free from the harm which any deadly poison could work, and to cure diseases by imposition of hands.'—*Mark* xvi.

The man who verily and sincerely believes the narrative in St. John's Gospel of the feeding of five thousand persons with a few loaves and small fishes, and of the raising of Lazarus, in the plain and literal sense, cannot be reasonably suspected of rejecting, or doubting, any narrative concerning Christ and his Apostles, simply as miraculous. I trust, therefore, that no disbelief of, or prejudice against, miraculous events and powers will be attributed to me, as the ground or cause of my strong persuasion that the latter verses of the last chapter of St. Mark's Gospel were an additament of a later age, for which St. Luke's Acts of the Apostles misunderstood supplied the hints.

Ibid. lxxii. 15 & 16. p. 539.

If Richard Hooker had written only these two precious paragraphs, I should hold myself bound to thank the Father of lights and Giver of all good gifts for his existence and the preservation of his writings.

B. viii. c. ix. 2. vol. iii. p. 537.

As there could be in natural bodies no motion of anything, unless there were some which moveth all things, and continueth immoveable; even so in politic societies, there must be some unpunishable, or else no man shall suffer punishment.

It is most painful to connect the venerable, almost sacred, name of Richard Hooker with such a specimen of puerile sophistry, scarcely worthy of a court bishop's trencher chaplain in the slaving times of our Scotch Solomon. It is, however, of some value, some interest at least, as a striking example of the confusion of an idea with a conception. Every conception has its sole reality in its being referable to a thing or class of things, of which, or of the common characters of which, it is a reflection. An idea is a power, *δύναμις νοερά*, which constitutes its own reality, and is in order of thought necessarily antecedent to the things in which it is more or less adequately realised, while a conception is as necessarily posterior.

SERMON OF THE CERTAINTY AND PERPETUITY
OF FAITH IN THE ELECT.

Vol. III. p. 588.

The following truly admirable discourse is, I think, the concluding sermon of a series unhappily not preserved.

Ibid. p. 584.

If it were so in matters of faith, then, as all men have equal certainty of this, so no believer should be more scrupulous and doubtful than another. But we find the contrary. The angels and spirits of the righteous in heaven have certainty most evident of things spiritual: but this they have by the light of glory. That which we see by the light of grace, though it be indeed more certain; yet it is not to us so evidently certain, as that which sense or the light of nature will not suffer a man to doubt of.

Hooker's meaning is right; but he falls into a sad confusion of words, blending the thing and the relation of the mind to the thing. The fourth moon of Jupiter

is certain in itself; but evident only to the astronomer with his telescope.

Ibid. pp. 585—588.

The other, which we call the certainty of adherence, is when the heart doth cleave and stick unto that which it doth believe. This certainty is greater in us than the other. * * * (down to) the fourth question resteth, and so an end of this point.

These paragraphs should be written in gold. O! may these precious words be written on my heart! 1. That we all need to be redeemed, and that therefore we are all in captivity to an evil:—2. That there is a Redeemer:—3. That the redemption relatively to each individual captive is, if not effected under certain conditions, yet manifestable as far as is fitting for the soul by certain signs and consequents:—and 4. That these signs are in myself; that the conditions under which the redemption offered to all men is promised to the individual, are fulfilled in myself;—these are the four great points of faith, in which the humble Christian finds and feels a gradation from trembling hope to full assurance; yet the will, the act of trust, is the same in all. Might I not almost say, that it rather increases with the decrease of the consciously discerned evidence? To assert that I have the same assurance of mind that I am saved as that I need a Saviour, would be a contradiction to my own feelings, and yet I may have an equal, that is, an equivalent assurance. How is it possible that a sick man should have the same certainty of his convalescence as of his sickness? Yet he may be assured of it. So again, my faith in the skill and integrity of my physician may be complete, but the application of it to my own case may

be troubled by the sense of my own imperfect obedience to his prescriptions. The sort of our beliefs and assurances is necessarily modified by their different subjects. It argues no want of saving faith on the whole, that I cannot have the same trust in myself as I have in my God. That Christ's righteousness can save me,—that Christ's righteousness alone can save—these are simple positions, all the terms of which are steady and copresent to my mind. But that I shall be so saved,—that of the many called I have been one of the chosen,—this is no mere conclusion of mind on known or assured premisses. I can remember no other discourse that sinks into and draws up comfort from the depths of our being below our own distinct consciousness, with the clearness and godly loving-kindness of this truly evangelical God-to-be-thanked-for sermon. But how large, how important a part of our spiritual life goes on like the circulation, absorptions, and secretions of our bodily life, unrepresented by any specific sensation, and yet the ground and condition of our total sense of existence!

While I feel, acknowledge, and revere the almost measureless superiority of the sermons of the divines, who labored in the first, and even the first two centuries of the Reformation, from Luther to Leighton, over the prudential morals and apologising theology that have characterised the unfanatical clergy since the Revolution in 1688, I cannot but regret, especially while I am listening to a Hooker, that they withheld all light from the truths contained in the words 'Satan,' 'the Serpent,' 'the Evil Spirit,' and this last used plurally.

A DISCOURSE OF JUSTIFICATION, WORKS, AND HOW
THE FOUNDATION OF FAITH IS OVERTHROWN.

Ibid. s. 31. pp. 659—661.

But we say, our salvation is by Christ alone; therefore howsoever, or whatsoever, we add unto Christ in the matter of salvation, we overthrow Christ. Our case were very hard, if this argument, so universally meant as it is proposed, were sound and good. We ourselves do not teach Christ alone, excluding our own faith, unto justification; Christ alone, excluding our own work, unto sanctification; Christ alone, excluding the one or the other as unnecessary unto salvation. * * * * As we have received, so we teach that besides the bare and naked work, wherein Christ, without any other associate, finished all the parts of our redemption and *purchased* salvation himself alone; for conveyance of this eminent blessing unto us, many things are required, as, to be known and chosen of God *before* the foundations of the world; *in* the world to be called, justified, sanctified; *after* we have left the world to be received into glory; Christ in every of these hath somewhat which he worketh alone, &c. &c.

No where out of the Holy Scripture have I found the root and pith of Christian faith so clearly and purely propounded as in this section. God, whose thoughts are eternal, beholdeth the end, and in the completed work seeth and accepteth every stage of the process. I dislike only the word '*purchased*;'—not that it is not Scriptural, but because a metaphor well and wisely used in the enforcement and varied elucidation of a truth, is not therefore properly employed in its exact enunciation. I will illustrate, amplify and *divide* the word with Paul; but I will propound it collectively with John. If in this admirable passage aught else dare be wished otherwise, it is the division and yet confusion of time and eternity, by giving an anteriority to the latter.

I am persuaded, that the practice of the Romish church tendeth to make vain the doctrine of salvation by faith in Christ alone; but judging by her most eminent divines, I can find nothing dissonant from the truth in her express decisions on this article. Perhaps it would be safer to say:—Christ alone saves us, working in us by the faith which includes hope and love.

Ibid. s. 34. p. 671.

If it were not a strong deluding spirit which hath possession of their hearts; were it possible but that they should see how plainly they do herein gainsay the very ground of apostolic faith? * * * The Apostle, as if he had foreseen how the Church of Rome would abuse the world in time by ambiguous terms, to declare in what sense the name of grace must be taken, when we make it the cause of our salvation, saith, *He saved us according to his mercy, &c.*

In all Christian communities there have been and ever will be too many Christians in name only;—too many in belief and notion only: but likewise, I trust, in every acknowledged Church, Eastern or Western, Greek, Roman, Protestant, many of those in belief, more or less erroneous, who are Christians in faith and in spirit. And I neither do nor can think, that any pious member of the Church of Rome did ever in his heart attribute any merit to any work as being his work.* A grievous error and a

* But see the language of the Council of Trent: *Si quis dixerit justificationem acceptam non conservari atque etiam augeri coram Deo per bona opera; sed opera ipsa fructus solummodo et signa esse justificationis adeptæ, non autem ipsius augendæ causam; anathema sit. Sess. VI. Can. 24. * * * Si quis dixerit hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita; aut ipsum justificationem bonis operibus, quæ ab eo per Dei gratiam, et Jesu Christi meritum, cujus vivum membrum est, fuisse, non vere mereri augmentum gratiæ, vitam æternam, et ipsius vitæ æternæ, si tamen in gratia decesserit, consecutionem atque etiam gloriæ augmentum, anathema sit. Ib. Can. 32.—Ed.*

mischievous error there was practically in moot-
ing the question at all of the condignity of works and their
rewards. In short, to attribute merit to any agent
but God in Christ, our faith as Christians forbids us;
and to dispute about the merit of works abstracted
from the agent, common sense ought to forbid us.

A SUPPLICATION MADE TO THE COUNCIL BY
MASTER WALTER TRAVERS.

Ibid. p. 696.

I said directly and plainly to all men's understanding, that
it was not indeed to be doubted, but many of the Fathers
were saved; but the means, said I, was not their ignorance,
which excuseth no man with God, but their knowledge and
faith of the truth, which, it appeareth, God vouchsafed them,
by many notable monuments and records extant of it in all
ages.

Not certainly, if the ignorance proceeded directly
or indirectly from a defect or sinful propensity of
the will; but where no such cause is imaginable, in
such cases this position of Master Travers is little
less than blasphemous to the divine goodness, and in
direct contradiction to an assertion of St. Paul's,*
and to an evident consequence from our Saviour's
own words on the polygamy of the fathers.†

ANSWER TO TRAVERS.

Ibid. p. 719.

The next thing discovered, is an opinion about the assurance
of men's persuasion in matters of faith. I have taught, he
saith, 'That the assurance of things which we believe by the
word, is not so certain as of that we perceive by sense.'

A useful instance to illustrate the importance of

* Rom. ii. 12.—*Ed*

† Matt. xix. 8.—*Ed.*

distinct, and the mischief of equivocal or multivocal, terms. Had Hooker said that the fundamental truths of religion, though perhaps even more certain, are less evident than the facts of sense, there could have been no misunderstanding. Thus the demonstrations of algebra possess equal certainty with those of geometry, but cannot lay claim to the same evidence. Certainty is positive, evidence relative; the former, strictly taken, insusceptible of more or less, the latter capable of existing in many different degrees.

Writing a year or more after the preceding note, I am sorry to say that Hooker's reasoning on this point seems to me sophistical throughout. That a man must see what he sees is no persuasion at all, nor bears the remotest analogy to any judgment of the mind. The question is, whether men have a clearer conception and a more stedfast conviction of the objective reality to which the image moving their eye appertains, than of the objective reality of the things and states spiritually discovered by faith. And this Travers had a right to question wherever a saving faith existed.

August, 1826.

SERMON IV.

A REMEDY AGAINST SORROW AND FEAR.

Ibid. p. 801.

In spirit I am with you to the world's end.

O how grateful should I be to be made intuitive of the truth intended in the words—*In spirit I am with you!*

Ibid. p. 808.

Touching the latter affection of fear, which respecteth evils to come, as the other which we have spoken of doth present evils; first, in the nature thereof it is plain that we are not of every future evil afraid. Perceive we not how they, whose tenderness shrinketh at the least rase of a needle's point, do kiss the sword that pierceth their souls quite thorow?

In this and in sundry similar passages of this venerable writer there is *ὡς ἔμοιγε δοκεῖ*, a very plausible, but even therefore the more dangerous, sophism; but the due detection and exposure of which would exceed the scanty space of a marginal comment. Briefly, what does Hooker comprehend in the term 'pain?' Whatsoever the soul finds adverse to her well being, or incompatible with her free action? In this sense Hooker's position is a mere truism. But if pain be applied exclusively to the soul finding itself as life, then it is an error.

Ibid. p. 811.

Fear then in itself being mere nature, cannot in itself be sin, which sin is not nature, but therefore an accessary deprivation.

I suspect a misprint, and that it should be *depravation*. But if not nature, then it must be a superinduced and incidental depravation of nature. The principal, namely fear, is nature; but the sin, that is, that it is a sinful fear, is but an accessary.

NOTES ON FIELD ON THE CHURCH.*

Fly-leaf.—Hannah Scollock, her book, February 10, 1787.

This, Hannah Scollock ! may have been the case ;
 Your writing therefore I will not erase.
 But now this book, once yours, belongs to me,
 The Morning Post's and Courier's S. T. C. ;—
 Elsewhere in College, knowledge, wit and scholerae
 To friends and public known, as S. T. Coleridge.
 Witness hereto my hand, on Ashly Green,
 One thousand, twice four hundred, and fourteen
 Year of our Lord—and of the month November,
 The fifteenth day, if right I do remember.

† MY DEAR DERWENT,

28th March, 1819.

This one volume, thoroughly understood and appropriated, will place you in the highest ranks of doctrinal Church of England divines (of such as now are), and in no mean rank as a true doctrinal Church historian. Next to this, I recommend Baxter's own *Life*, edited by Sylvester, with my marginal notes. Here, more than in any of the prelati and Arminian divines from Laud to the death of Charles II., you will see the strength and beauty of the Church of England, that is, its liturgy, homilies, and articles. By contrasting, too, its present state with that which such excellent men as Baxter, Calamy, and the so-called Presbyterian or Puritan divines, would have made it, you will bless it as the bulwark of toleration.

* Folio 1628.—*Ed.*

† The following letter was written on, and addressed with, the book to the Rev. Derwent Coleridge.—*Ed.*

Thirdly, you must read Eichorn's Introduction to the Old and New Testament, and the Apocrypha, and his comment on the Apocalypse; to all which my notes and your own previous studies will supply whatever antidote is wanting;—these will suffice for your Biblical learning, and teach you to attach no more than the supportable weight to these and such like outward evidences of our holy and spiritual religion.

So having done, you will be in point of professional knowledge such a clergyman as will make glad the heart of your loving father,

S. T. COLERIDGE.

N.B. See Book IV. Chap. vii., p. 351, both for a masterly confutation of the Paley-Grotian evidences of the Gospel, and a decisive proof in what light that system was regarded by the Church of England in its best age. Like Grotius himself, it is half way between Popery and Socinianism.

B. I. c. iii. p. 5.

But men desired only to be like unto God in omniscience, and the general knowledge of all things which may be communicated to a creature, as in Christ it is to his human soul.

Surely this is more than doubtful; and even the instance given is irreconcilable with Christ's own assertion concerning the last day, which must be understood of his human soul, by all who hold the faith delivered from the foundation, namely, his deity. Field seems to have excerpted this incautiously from the Schoolmen, who on this premiss could justify the communicability of adoration, as in the case of the saints. Omniscience, it may be proved, implies omnipotence. The fourth of the arguments in this section, and, as closely connected with it, the first (only

somewhat differently stated) seem the strongest, or rather the only ones. For the second is a mere anticipation of the fourth, and all that is true in the third is involved in it.

Ibid. c. v. p. 9.

And began to speak with other tongues, as the Spirit gave them utterance.

That is, I humbly apprehend, in other than the Hebrew and Syrochaldaic languages, which (with rare and reluctant exceptions in favour of the Greek) were appropriated to public prayer and exhortation, just as the Latin in the Romish Church. The new converts preached and prayed, each to his companions in his and their dialect;—they were all Jews, but had assembled from all the different provinces of the Roman and Parthian empires, as the Quakers among us to the yearly meeting in London; this was a sign, not a miracle. The miracle consisted in the visible and audible descent of the Holy Ghost, and in the fulfilment of the prophecy of Joel, as explained by St. Peter himself. *Acts* ii. 15.

Ibid. p. 10.

Aliud est etymologia nominis et aliud significatio nominis. Etymologia attenditur secundum id à quo imponitur nomen ad significandum : nominis vero significatio secundum id ad quod significandum imponitur.

This passage from Aquinas would be an apt motto for a critique on Horne Tooke's *Diversions of Purley*. The best service of etymology is, when the sense of a word is still unsettled, and especially when two words have each two meanings; $A = a - b$, and $B = a - b$, instead of $A = a$ and $B = b$. Thus reason and understanding as at present popularly confounded. Here

the *etyma*,—*ratio*, the relative proportion of thoughts and things,—and understanding, as the power which substantiates *phænomena* (*substat eis*)—determine the proper sense. But most often the *etyma* being equivalent, we must proceed *ex arbitrio*, as ‘law compels,’ ‘religion obliges;’ or take up what had been begun in some one derivative. Thus ‘fanciful’ and ‘imaginative,’ are discriminated;—and this supplies the ground of choice for giving to fancy and imagination each its own sense. Cowley is a fanciful writer, Milton an imaginative poet. Then I proceed with the distinction, how ill fancy assorts with imagination, as instanced in Milton’s Limbo. *

Ibid.

I should rather express the difference between the faithful of the Synagogue and those of the Church, thus :—That the former hoped generally by an implicit faith ;—“ It shall in all things be well with all that love the Lord ; therefore it cannot but be good for us and well with us to rest with our forefathers.” But the Christian hath an assured hope by an explicit and particular faith, a hope because its object is future, not because it is uncertain. The one was on the road journeying toward a friend of his father’s, who had promised he would be kind to him even to the third and fourth generation. He comforts himself on the road, first, by means of the various places of refreshment, which that friend had built for travellers and continued to supply : and secondly, by anticipation of a kind reception at the friend’s own mansion-house. But the other has received an express invitation to a banquet, beholds the preparations, and has only to wash and put on the proper robes, in order to sit down.

* P. L. III. 487.—*Ed.*

Ibid. p. 11.

The reason why our translators, in the beginning, did choose rather to use the word 'congregation' than 'Church,' was not, as the adversary maliciously imagineth, for that they feared the very name of the Church; but because as by the name of religion and religious men, ordinarily in former times, men understood nothing but *factitious religiones*, as Gerson out of Anselme calleth them, that is, the professions of monks and friars, so, &c.

For the same reason the word *religion* for *θρησκεία* in St. James* ought now to be altered to ceremony or ritual. The whole version has by change of language become a dangerous mistranslation, and furnishes a favourite text to our moral preachers, Church Socinians and other christened pagans now so rife amongst us. What was the substance of the ceremonial law is but the ceremonial part of the Christian religion; but it is its solemn ceremonial law, and though not the same, yet one with it and inseparable, even as form and substance. Such is St. James's doctrine, destroying at one blow Antinomianism and the Popish popular doctrine of good works.

Ibid. c. xviii. p. 27.

But if the Church of God remains in Corinth, where there were *divisions, sects, emulations*, &c. * * * who dare deny those societies to be the Churches of God, wherein the tenth part of these horrible evils and abuses is not to be found?

It is rare to meet with sophistry in this sound divine; but here he seems to border on it. For first the Corinthian Church upon admonition repented of its negligence; and secondly, the objection of the Puritans was, that the constitution of the Church precluded discipline.

* 1. 27. See *Aids to Reflection*. 3rd edit. p. 17. n.—*Ed.*

B. II. c. ii. p. 31.

'Miscreant' is twice used in this page in its original sense of misbeliever.

Ibid. c. iv. p. 35.

'Discourse' is here used for the discursive acts of the understanding, even as 'discursive' is opposed to 'intuitive' by Milton* and others. Thus understand Shakspeare's "discourse of reason" for those discursions of mind which are peculiar to rational beings.

B. III. c. i. p. 53.

The first publishers of the Gospel of Christ delivered a rule of faith to the Christian Churches which they founded, comprehending all those articles that are found in that *epitome* of Christian religion, which we call the Apostles' Creed.

This needs proof. I rather believe that the so-called Apostles' Creed was really the Creed of the Roman or Western Church (and possibly in its present form, the catechismal rather than the baptismal Creed),—and that other Churches in the East had Creeds equally ancient, and, from their being earlier troubled with Anti-Trinitarian heresies, more express on the divinity of Christ than the Roman.

Ibid. p. 58.

Fourthly, that it is no less absurd to say, as the Papists do, that our satisfaction is required as a condition, without which Christ's satisfaction is not applicable unto us, than to say, Peter hath paid the debt of John, and he to whom it was due accepteth of the same payment, conditionally if he pay it himself also.

* ———whence the soul
Reason receives, and reason is her being,
Discursive or intuitive. P. L. v. 426.—*Ed.*

* This propriation of a metaphor, namely, forgiveness of sin, and abolition of guilt through the redemptive power of Christ's love and of his perfect obedience during his voluntary assumption of humanity, expressed, on account of the sameness of the consequences in both cases, by the payment of a debt for another, which debt the payer had not himself incurred, —the propriation of this, I say, by transferring the sameness from the consequents to the antecedents, is the one point of orthodoxy (so called, I mean) in which I still remain at issue. It seems to me so evidently a *μετάβασις εἰς ἄλλο γένος*. A metaphor is an illustration of something less known by a more or less partial identification of it with something better understood. Thus St. Paul illustrates the consequences of the act of redemption by four different metaphors drawn from things most familiar to those for whom it was to be illustrated, namely, sin-offerings, or sacrificial expiation; reconciliation; ransom from slavery; satisfaction of a just creditor by vicarious payment of the debt. These all refer to the consequences of redemption. Now, St. John without any metaphor declares the mode by and in which it is effected; for he identifies it with a fact, not with a consequence, and a fact, too, not better understood in the one case than in the other, namely, by generation and birth. There remains, therefore, only the redemptive act itself, and this is transcendent, ineffable, and *à fortiori*, therefore, inexplicable. Like the act of primal apostacy, it is in its own nature a mystery, known only through faith in the spirit. James owes John £100, which (to prevent James's being sent to prison) Henry pays for him; and John has no longer any claim. But James is cruel and

* The reader of the Aids to Reflection will recognise in this note the rough original of the passages p. 313, &c. of the 3rd edition of that work.—Ed.

ungrateful to Mary, his tender mother. Henry, though no relation, acts the part of a loving and dutiful son to Mary. But will this satisfy the mother's claims on James, or entitle him to her esteem, approbation, and blessing? If, indeed, by force of Henry's example or persuasion, or any more mysterious influence, James repents, and becomes himself a good and dutiful child, then, indeed, Mary is wholly satisfied; but then the case is no longer a question of debt in that sense in which it can be paid by another, though the effect, of which alone St. Paul was speaking, is the same in both cases to James as the debtor, and to James as the undutiful son. He is in both cases liberated from the burthen, and in both cases he has to attribute his exoneration to the act of another; as cause simply in the payment of the debt, or as likewise *causa causæ* in James's reformation. Such is my present opinion: God grant me increase of light either to renounce or confirm it.

Perhaps the different terms of the above position may be more clearly stated thus:—1. *agens causator*: 2. *actus causativus*: 3. *effectus causatus*: 4. *consequentia ab effectu*. 1. The co-eternal Son of the living God, incarnate, tempted, crucified, resurgent, communicant of his spirit, ascendant, and obtaining for his Church the descent of the Holy Ghost. 2. A spiritual and transcendent mystery. 3. The being born anew, as before in the flesh to the world, so now in the spirit to Christ; where the differences are, the spirit opposed to the flesh, and Christ to the world; the *punctum indifferens*, or combining term, remaining the same in both, namely, a birth. 4. Sanctification from sin and liberation from the consequences of sin, with all the means and process of sanctification, being the same for the sinner relatively to God and his own soul, as the satisfaction of a creditor for a debt, or as

the offering of an atoning sacrifice for a transgressor of the law ; as a reconciliation for a rebellious son or a subject to his alienated parent or offended sovereign ; and as a ransom is for a slave in a heavy captivity. Now my complaint is that our systematic divines transfer the paragraph 4 to the paragraphs 2 and 3, interpreting *proprio sensu et ad totum* what is affirmed *sensu metaphorico et ad partem*, that is, *ad consequentia à regeneratione effecta per actum causativum primi agentis, nempe Λόγον redemptoris*, and by this interpretation substituting an identification absolute for an equation proportional.—4th May, 1819.

Ibid. p. 62.

Personality is nothing but the existence of nature itself.

God alone had his nature in himself ; that is, God alone contains in himself the ground of his own existence. But were this definition of Field's right, we might predicate personality of a worm, or wherever we find life. Better say,—personality is individuality existing in itself, but with a nature as its ground.

Ibid. p. 66.

Accursing Eutyches as a heretic.

It puzzles me to understand what sense Field gave to the word, heresy. Surely every slight error, even though persevered in, is not to be held a heresy, or its asserters accursed. The error ought at least to respect some point of faith essential to the great ends of the Gospel. Thus the phrase 'cursing Eutyches,' is to me shockingly unchristian. I could not dare call even the opinion cursed, till I saw how it injured

the faith in Christ, weakened our confidence in him, or lessened our love and gratitude.

Ibid. p. 71.

If ye be circumcised ye are fallen from grace, and Christ can profit you nothing.

It seems impossible but that these words had a relation to the particular state of feeling and belief, out of which the anxiety to be circumcised did in those particular persons proceed, and not absolutely, and at all times to the act itself, seeing that St. Paul himself circumcised Timothy from motives of charity and prudence.

Ibid. c. iii. p. 76.

The things that pertain to the Christian faith and religion are of two sorts; for there are some things *explicite*, some things *implicite credenda*; that is, there are some things that must be particularly and expressly known and believed, as that the Father is God, the Son is God, and the Holy Ghost God, and yet they are not three Gods but one God; and some other, which though all men, at all times, be not bound upon the peril of damnation to know and believe expressly, yet whosoever will be saved must believe them at least *implicite*, and in generality, as that Joseph, Mary, and Jesus fled into Egypt.

Merciful Heaven! Eternal misery and the immittigable wrath of God, and the inextinguishable fire of hell, amid devils, parricides, and haters of God and all goodness—this is the verdict which a Protestant divine passes against the man, who though sincerely believing the whole Nicene Creed and every doctrine and precept taught in the New Testament, and living accordingly, should yet have convinced himself that

the first chapters of St. Matthew and St. Luke were not parts of the original Gospels !

Ibid. p. 77.

So in the beginning, Nestorius did not err, touching the unity of Christ's person in the diversity of the natures of God and man ; but only disliked that Mary should be called the mother of God : which form of speaking when some demonstrated to be very fitting and unavoidable, if Christ were God and man in the unity of the same person, he chose rather to deny the unity of Christ's person than to acknowledge his temerity and rashness in reproving that form of speech, which the use of the Church had anciently received and allowed.

A false charge grounded on a misconception of the Syriac terms. Nestorius was perfectly justifiable in his rejection of the epithet *θεοτόκος*, as applied to the mother of Jesus. The Church was even then only too ripe for the idolatrous *hyper-dulia* of the Virgin. Not less weak is Field's defence of the propriety of the term. Set aside all reference to this holy mystery, and let me ask, I trust without offence, whether by the same logic a mule's dam might not be called *ἵπποτόκος*, because the horse and ass were united in one and the same subject? The difference in the perfect God and perfect man does not remove the objection : for an epithet, which conceals half of a truth, the power and special concerningness of which, relatively to our redemption by Christ, depends on our knowledge of the whole, is a deceptive and a dangerously deceptive epithet.

Ibid. c. xx. p. 110.

Thus, then, the Fathers did sometimes, when they had particular occasions to remember the Saints, and to speak of them, by way of *apostrophe*, turn themselves unto them, and

use words of doubtful compellation, praying them, if they have any sense of these inferior things, to be remembrancers to God for them.

The distinct gradations of the process, by which commemoration and rhetorical apostrophes passed finally into idolatry, supply an analogy of mighty force against the heretical *hypothesis* of the modern Unitarians. Were it true, they would have been able to have traced the progress of the Christolatry from the lowest sort of *Christodulia* with the same historical distinctness against the universal Church, that the Protestants have that of hierolatry against the Romanists. The gentle and soft censures which our divines during the reign of the Stuarts pass on the Roman Saint worship, or hieroduly, as an inconvenient superstition, must needs have alarmed the faithful adherents to the Protestantism of Edward VI. and the surviving exiles of bloody Queen Mary's times, and their disciples.

Ibid. p. 111.

The miracles that God wrought in times past by them made many to attribute more to them than was fit, as if they had a generality of presence, knowledge, and working; but the wisest and best advised never durst attribute any such thing unto them.

To a truly pious mind awfully impressed with the surpassing excellency of God's ineffable love to fallen man, in the revelation of himself to the inner man through the reason and conscience by the spiritual light and substantiality—(for the conscience is to the spirit or reason what the understanding is to the sense, a substantiative power); this consequence of miracles is so fearful, that it cannot but redouble his zeal against that fashion of modern theologists which

would convert miracles from a motive to attention and solicitous examination, and at best from a negative condition of revelation, into the positive foundation of Christian faith.

Ibid. c. xxii. p. 116.

But if this be as vile a slander as ever Satanist devised, the Lord reward them that have been the authors and advisers of it according to their works.

O no ! no ! this the good man did not utter from his heart, but from his passion. A vile and wicked slander it was and is. O may God have turned the hearts of those who uttered it, or may it be among their unknown sins done in ignorance, for which the infinite merits of Christ may satisfy ! I am most assured that if Dr. Field were now alive, or if any one had but said this to him, he would have replied —“I thank thee, brother, for thy Christian admonition. Add thy prayer, and pray God to forgive me my inconsiderate zeal !”

Ibid. c. xxiii. p. 119.

For what rectitude is due to the specifical act of hating God ? or what rectitude is it capable of ?

Is this a possible act to any man understanding by the word God what we mean by God ?

Ibid. p. 129.

It is this complicated dispute, as to the origin and permission of evil, which supplies to atheism its most plausible, because its only moral arguments ; but more especially to that species of atheism which existed in Greece in the form of polytheism, admitting

moral and intelligent shapers and governors of the world, but denying an intelligent ground, or self-conscious Creator of the universe; their gods being themselves the offspring of chaos and necessity, that is, of matter and its essential laws or properties. The Leibnitzian distinction of the Eternal Reason, or nature of God, τὸ θεῖον (the νοῦς καὶ ἀνάγκη of Timæus Locrus) from the will or personal attributes of God—(θέλημα καὶ βούλησις—ἀγαθοῦ πατρὸς ἀγαθὸν βούλημα)—planted the germ of the only possible solution, or rather, perhaps in words less exceptionable and more likely to be endured in the schools of modern theology, brought forward the truth involved in Behmen's too bold distinction of God and the ground of God;—who yet in this is to be excused, not only for his good aim and his ignorance of scholastic terms, but likewise because some of the Fathers expressed themselves no less crudely in the other extreme; though it is not improbable that the meaning was the same in both. At least Behmen constantly makes self-existence a positive act, so as that by an eternal περιχώρησις or mysterious intercirculation God wills himself out of the ground (τὸ θεῖον, —τὸ ἐν καὶ πᾶν, —*indifferentia absoluta realitatis infinitæ et infinitæ potentialitatis*)—and again by his will, as God existing, gives being to the ground, αὐτογενής—αὐτοφυής—νίδος ἑαυτοῦ. *Solus Deus est; —itaque principium, qui ex seipso dedit sibi ipse principium. Deus ipse sui origo est, suæque causa substantiæ, id quod est, ex se et in se continens. Ex seipso procreatus ipse se fecit, &c.*, of Synesius, Jerome, Hilary, and Lactantius and others involve the same conception.

Ibid. c. xxvii. p. 140.

The seventh is the heresy of Sabellius; which he saith was revived by Servetus. So it was indeed, that Servetus revived

in our time the damnable heresy of Sabellius, long since condemned in the first ages of the Church. But what is that to us? How little approbation he found amongst us, the just and honourable proceeding against him at Geneva will witness to all posterity.

Shocking as this act must and ought to be to all Christians at present; yet this passage and a hundred still stronger from divines and Church letters contemporary with Calvin, prove Servetus' death not to be Calvin's guilt especially, but the common *opprobrium* of all European Christendom,—of the Romanists whose laws the Senate of Geneva followed, and from fear of whose reproaches (as if Protestants favoured heresy) they executed them,—and of the Protestant churches who applauded the act and returned thanks to Calvin and the Senate for it.*

Ibid. c. xxx. p. 143.

The twelfth heresy imputed to us is the heresy of Jovinian, concerning whom we must observe, that Augustine ascribeth unto him two opinions which Hierome mentioneth not; who yet was not likely to spare him, if he might truly have been charged with them. The first, that Mary ceased to be a virgin when she had borne Christ; the second, that all sins are equal.

Neither this nor that is worthy the name of opinion; it is mere unscriptural, nay, anti-scriptural gossiping. Are we to blame, or not rather to praise, the anxiety manifested by the great divines of the Church of England under the Stuarts not to remove further than necessary from the Romish doctrines? Yet one wishes a bolder method; for example, as to

* See Table Talk, 2d. edit. p. 283. Melanethon's words to Calvin are:—*Two judicio prorsus assentior. Affermo etiam vestros magistratus jure fecisse, quod hominem blasphemum, re ordine judicata, interfecerunt.* 14th Oct. 1554.—Ed.

Mary's private history after the conception and birth of Christ, we neither know nor care about it.

Ibid. c. xxxi. p. 146.

For the opinions wherewith Hierome chargeth him, this we briefly answer. First, if he absolutely denied that the Saints departed do pray for us, as it seemeth he did by Hierome's reprehension, we think he erred.

Yet not heretically; and if he meant only that we being wholly ignorant, whether they do or no, ought to act as if we knew they did not, he is perfectly right; for whatever ye do, do it in faith. As to the ubiquity of saints, it is Jerome who is the heretic, nay, idolater, if he reduced his opinion to practice. It perplexes me, that Field speaks so doubtfully on a matter so plain as the incommunicability of omnipresence.

Ibid. c. xxxii. p. 147.

Touching the second objection, that Bucer and Calvin deny original sin, though not generally, as did Zuinglius, yet at least in the children of the faithful. If he had said that these men affirm the earth doth move, and the heavens stand still, he might have as soon justified it against them, as this he now saith.

Very noticeable. A similar passage occurs even so late as in Sir Thomas Brown, just at the dawn of the Newtonian system, and after Kepler. What a lesson of diffidence! *

Ibid. p. 148,

For we do not deny the distinction of venial and mortal sins; but do think, that some sins are rightly said to be

* "But to circle the earth, as the heavenly bodies do," &c. "So we may see that the opinion of Copernicus touching the rotation of the earth, which astronomy itself cannot correct, because it is not repugnant to any of the phenomena, yet natural history may correct."—*Advancement of Learning*, B. II.—Ed.

mortal and some venial; not for that some are worthy of eternal punishment and therefore named mortal, others of temporal only, and therefore judged venial as the Papists imagine: but for that some exclude grace out of that man in which they are found, and so leave him in a state wherein he hath nothing in himself that can or will procure him pardon: and other, which though in themselves considered, and never remitted, they be worthy of eternal punishment, yet do not so far prevail as to banish grace, the fountain of remission of all misdoings.

Would not the necessary consequence of this be, that there are no actions that can be pronounced mortal sins by mortals; and that what we might fancy venial might in individual cases be mortal and *vice versa*.

Ibid.

First, because every offence against God may justly be punished by him in the strictness of his righteous judgments with eternal death, yea, with annihilation; which appeareth to be most true, for that there is no punishment so evil, and so much to be avoided, as the least sin that may be imagined. So that a man should rather choose eternal death, yea, utter annihilation, than commit the least offence in the world.

I admit this to be Scriptural; but what is wanted is, clearly to state the difference between eternal death and annihilation. For who would not prefer the latter, if the former mean everlasting misery?

Ibid. c. xli. p. 62. *marg.*

But he will say, Cyprian calleth the Roman Church the principal Church whence sacerdotal unity hath her spring; hereunto we answer, that the Roman Church, not in power of overruling all, but in order is the first and principal; and that therefore while she continueth to hold the truth, and encroacheth not upon the right of other Churches, she is to have the priority; but that in either of these cases she may

be forsaken without breach of that unity, which is essentially required in the parts of the Church.

This is too large a concession. The real ground of the priority of the Roman see was that Rome, for the first three or perhaps four centuries, was the metropolis of the Christian world. Afterwards for the very same reason the Patriarch of New Rome or Constantinople claimed it; and never ceased to assert at least a co-equality. Had the Apostolic foundation been the cause, Jerusalem and Antioch must have had priority; not to add that the Roman Church was not founded by either Paul or Peter as is evident from the Epistle to the Romans.

Append. B. III. p. 205.

I do not think the attack on Transubstantiation the most successful point of the orthodox Protestant controversialists. The question is, what is meant in Scripture, as in *John vi.* by Christ's body or flesh and blood. Surely not the visible, tangible, accidental body, that is, a cycle of images and sensations in the imagination of the beholders; but his supersensual body, the *noumenon* of his human nature which was united to his divine nature. In this sense I understand the Lutheran ubiquity. But may not the "oblations" referred to by Field in the old canon of the Mass, have meant the alms, offerings always given at the Eucharist? If by "substance" in the enunciation of the article, be meant *id quod vere est*, and if the divine nature be the sole *ens vere ens*, then it is possible to give a philosophically intelligible sense to Luther's doctrine of consubstantiation; at least to a doctrine that might bear the same name; at all events the mystery is not greater than, if it be not rather the same as, the assumption of the human

by the divine nature. Now for the possible conception of this we must accurately discriminate the *impossibile negativum* from the *incompatibile privativum*. Of the latter are all positive imperfections, as error, vice, and evil passions; of the former, simple limitation. Thus if (*per impossibile*) human nature could make itself sinless and perfect, it would become or pass into God; and if God should abstract from human nature all imperfection, it might without impropriety be affirmed, even as Scripture doth affirm, that God assumed or took up into himself the human nature. Thus, to use a dim similitude and merely as a faint illustration, all materiality abstracted from a circle, it would become space, and though not infinite, yet one with infinite space. The mystery of omnipresence greatly aids this conception; *totus in omni parte*: and in truth this is the divine character of all the Christian mysteries, that they aid each other, and many incomprehensibles render each of them, in a certain qualified sense, less incomprehensible.

Ibid. p. 208.

But first, it is impious to think of destroying Christ in any sort. For though it be true, that in sacrificing of Christ on the altar of the cross, the destroying and killing of him was implied, and this his death was the life of the world, yet all that concurred to the killing of him, as the Jews, the Roman soldiers, Pilate, and Judas sinned damnably, and so had done, though they had shed his blood with an intention and desire, that by it the world might be redeemed.

Is not this going too far? Would it not imply almost that Christ himself could not righteously sacrifice himself, especially when we consider that the Romanists would have a right to say, that Christ himself had commanded it? But Bellarmine's

conceit * is so absurd that it scarce deserves the compliment of a serious confutation. For if sacramental being be opposed to natural or material, as *noumenon* to *phenomenon*, place is no attribute or possible accident of it *in se*; consequently, no alteration of place relatively to us can affect, much less destroy, it; and even were it otherwise, yet translocation is not destruction; for the body of Christ, according to themselves, doth indeed nourish our souls, even as a fish eaten sustains another fish, but yet with this essential difference, that it ceases not to be and remain itself, and instead of being converted, converts; so that truly the only things sacrificed in the strict sense are all the evil qualities or deficiencies which divide our souls from Christ.

Ibid. p. 218.

That which we do is done in remembrance of that which was then done; for he saith, *Do this in remembrance of me.*

This is a *metastasis* of Scripture. *Do this in remembrance of me*, that is, that which Christ was then doing. But Christ was not then suffering or dying on the cross.

Ibid. p. 223.

That the Saints do pray for us *in genere*, desiring God to be merciful to us, and to do unto us whatsoever in any kind he knoweth needful for our good, there is no question made by us.

To have placed this question in its true light, so as to have allowed the full force to the Scriptures

* That Christ had a twofold being, natural and sacramental; that the Jews destroyed and sacrificed his natural being, and that Christian priests destroy and sacrifice in the Mass his sacramental being—*Ed.*

asserting the communion of Saints and the efficacy of their intercession without undue concessions to the *hierolatria* of the Romish church, would have implied an acquaintance with the science of transcendental analysis, and an insight into the philosophy of ideas not to be expected in Field, and which was then only dawning in the mind of Lord Bacon. The proper reply to Brerely would be this: the communion and intercession of Saints is an idea, and must be kept such. But the Romish church has changed it away into the detail of particular and individual conceptions and imaginations, into names and fancies.

N.B. Instead of the 'Roman Catholic' read throughout in this and all other works, and everywhere, and on all occasions, unless where the duties of formal courtesy forbid, say, the 'Romish anti-Catholic Church;' Romish—to mark that the corruptions in discipline, doctrine and practice do for the worst and far larger part owe both their origin and their perpetuation to the court and local tribunals of the city of Rome, and are not and never have been the catholic, that is, universal faith of the Roman empire, or even of the whole Latin or Western church; and anti-Catholic,—because no other Church acts on so narrow and excommunicative a principle, or is characterised by such a jealous spirit of monopoly and particularism, counterfeiting catholicity by a negative totality and heretical self-circumscription, cutting off, or cutting herself off from, all the other members of Christ's Body.—12th March, 1824.

It is of the utmost importance, wherever clear and distinct conceptions are required, to make out in the first instance whether the term in question, or the main terms of the question in dispute, represents or represent a fact or class of facts simply, or some

self-established and previously known idea or principle, of which the facts are instances and realisations, or which is introduced in order to explain and account for the facts. Now the term 'merits,' as applied to Abraham and the saints, belongs to the former. It is a mere *nomen appellativum* of the facts.

Ibid. c. v. p. 252.

The Papists and we agree that original sin is the privation of original righteousness; but they suppose there was in nature without that addition of grace, a power to do good, &c.

Nothing seems wanting to this argument but a previous definition and explanation of the term 'nature.' Field appears to have seen the truth, namely, that nature itself is a peccant (I had almost said an unnatural) state, or rather no state at all, οὐ στάσις, ἀλλ' ἀπόστασις.

Ibid. c. vi. p. 269.

And surely the words of Augustine do not import that she had no sin, but that she overcame it, which argueth a conflict; neither doth he say he will acknowledge she was without sin, but that he will not move any question touching her, in this dispute of sins and sinners.

Why not say at once, that this anti-Scriptural superstition had already begun? I scarcely know whether to be pleased or grieved with that edging on toward the Roman creed, that exceeding, almost Scriptural, tenderness for the divines of the fourth, fifth, and sixth centuries, which distinguishes the Church of England dignitaries, from Elizabeth inclusively to our Revolution in 1688, from other Protestants.

Ibid. c. x. p. 279.

Derwent! should this page chance to fall under your eye, for my sake read, fag, subdue, and take up into your proper mind this chapter X. of Free Will.

Ibid. p. 281.

Of these five kinds of liberty, the two first agree only to God, so that in the highest degree τὸ ἀνεξέστικτον, that is, freedom of will is proper to God only; and in this sense Calvin and Luther rightly deny that the will of any creature is or ever was free.

I add, except as in God, and God in us. Now the latter alone is will; for it alone is *ens super ens*. And here lies the mystery, which I dare not openly and promiscuously reveal.

Ibid.

Yet doth not God's working upon the will take from it the power of dissenting, and doing the contrary; but so inclineth it, that having liberty to do otherwise, yet she will actually determine so.

This will not do. Were it true, then my understanding would be free in a mathematical proportion; or the whole position amounts only to this, that the will, though compelled, is still the will. Be it so; yet not a free will. In short, Luther and Calvin are right so far. A creaturely will cannot be free; but the will in a rational creature may cease to be creaturely, and the creature, ἀνθρώπος, finally cease in consequence; and this neither Luther nor Calvin seem to have seen. In short, where omnipotence is on one side, what but utter impotence can remain for the other? To make freedom possible, the *antithesis* must be removed. The removal of this *antithesis* of

the creature to God is the object of the Redemption, and forms the glorious liberty of the Gospel. More than this I am not permitted to expose.

Ibid. p. 283.

It is not given, nor is it wanting, to all men to have an insight into the mystery of the human will and its mode of inherence on the will which is God, as the ineffable *causa sui*; but this chapter will suffice to convince you that the doctrines of Calvin were those of Luther in this point;—that they are intensely metaphysical, and that they are diverse *toto genere* from the merely moral and psychological tenets of the modern Calvinists. Calvin would have exclaimed 'fire and fagots!' before he had gotten through a hundred pages of Dr. Williams's Modern Calvinism.

Ibid. c. xi. p. 296.

Neither can Vega avoid the evidence of the testimonies of the Fathers, and the decree of the Council of Trent, so that he must be forced to confess that no man can so collectively fulfil the law as not to sin, and consequently, that no man can perform that the law requireth.

The paralogism of Vega, as to this perplexing question seems to lurk in the position that God gives a law which it is impossible we should obey collectively. But the truth is, that the law which God gave, and which from the essential holiness of his nature it is impossible he should not have given, man deprived himself of the ability to obey. And was the law of God therefore to be annulled? Must the sun cease to shine because the earth has become a morass, so that even that very glory of

the sun hath become a new cause of its steaming up clouds and vapors that strangle the rays? God forbid! *But for the law I had not sinned.* But had I not been sinful the law would not have occasioned me to sin, but would have clothed me with righteousness, by the transmission of its splendour. *Let God be just, and every man a liar.*

B. IV. c. iv. p. 346.

The Church of God is named the 'Pillar of Truth;' not as if truth did depend on the Church, &c.

Field might have strengthened his argument, by mention of the custom of not only affixing records and testimonials to the pillars, but books, &c.

Ibid. c. vii. p. 353.

Others therefore, to avoid this absurdity, run into that other before mentioned, that we believe the things that are divine by the mere and absolute command of our will, not finding any sufficient motives and reasons of persuasion.

Field, nor Count Mirandula have penetrated to the heart of this most fundamental question. In all proper faith the will is the prime agent, but not therefore the choice. You may call it reason if you will, but then carefully distinguish the speculative from the practical reason, and the reason itself from the understanding.

Ibid. c. viii. p. 356.

Illius virtute (saith he) illuminati, jam non aut nostro, aut aliorum judicio credimus a Deo esse Scripturam, sed supra humanum judicium certo certius constituimus, non secus ac si ipsius Dei numen illic intueremur, hominum ministerio ab ipsissimo Dei ore fluxisse.

Greatly doth this fine passage need explanation, that knowing what it doth mean, the reader may understand what it doth not mean, nor of necessity imply. Without this insight, our faith may be terribly shaken by difficulties and objections. For example; If all the Scripture, then each component part; thence every faithful Christian infallible, and so on.

Ibid. p. 357.

In the second the light of divine reason causeth approbation of that they believe: in the third sort, the purity of divine understanding apprehendeth most certainly the things believed, and causeth a foretasting of those things that hereafter more fully shall be enjoyed.

Here too Field distinguishes the understanding from the reason, as experience following perception of sense. But as perception through the mere presence of the object perceived, whether to the outward or inner sense, is not insight which belongs to the 'light of reason,' therefore Field marks it by 'purity' that is unmixed with fleshly sensations or the *idola* of the bodily eye. Though Field is by no means consistent in his *epitheta* of the understanding, he seldom confounds the word itself. In theological Latin, the understanding, as influenced and combined with the affections and desires, is most frequently expressed by *cor*, the heart. Doubtless the most convenient form of appropriating the terms would be to consider the understanding as man's intelligential faculty, whatever be its object, the sensible or the intelligible world; while reason is the tri-unity, as it were, of the spiritual eye, light, and object.

Ibid. c. x. p. 358.

Of the Papists preferring the Church's authority before the Scripture.

Field, from the nature and special purpose of his controversy, is reluctant to admit any error in the Fathers,—too much so indeed; and this is an instance. We all know what we mean by the Scriptures, but how know we what they mean by the Church, which is neither thing nor person? But this is a very difficult subject.

Ibid. p. 359.

First, so as if the Church might define contrary to the Scriptures, as she may contrary to the writings of particular men, how great soever.

Verbally, the more sober divines of the Church of Rome do not assert this; but practically and by consequence they do. For if the Church assign a sense contradictory to the true sense of the Scripture, none dare gainsay it.*

Ibid.

This we deny, and will in due place *improve* their error herein.

That is, prove against, detect, or confute.

Ibid. c. xi. p. 360.

If the comparison be made between the Church consisting of all the believers that are and have been since Christ appeared in the flesh, so including the Apostles, and their blessed assistants the Evangelists, we deny not but that the Church is of greater authority, antiquity, and excellency than the Scriptures of the New Testament, as the witness is better than his testimony, and the law-giver greater than the laws made by him, as Stapleton allegeth.

* *Fides catholica*, says Bellarmine, *docet omnem virtutem esse bonam, omne vitium esse malum. Si autem erraret Papa præcipiendo vitia vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona et virtutes malas, nisi vellet contra conscientiam peccare.*—*De Pont. Roman.* IV. 5.—*Ed.*

The Scriptures may be and are an intelligible and real one, but the Church on earth can in no sense be such in and through itself, that is, its component parts, but only by their common adherence to the body of truth made present in the Scripture. Surely you would not distinguish the Scripture from its contents?

Ibid. c. xii. p. 361.

For the better understanding whereof we must observe, as Occam fitly noteth, that an article of faith is sometimes strictly taken only for one of those divine verities, which are contained in the Creed of the Apostles: sometimes generally for any catholic verity,

I am persuaded, that this division will not bear to be expanded into all its legitimate consequences *sine periculo vel fidei vel charitatis*. I should substitute the following: 1. The essentials of that saving faith, which having its root and its proper and primary seat in the moral will, that is, in the heart and affections, is necessary for each and every individual member of the church of Christ:—2. Those truths which are essential and necessary in order to the logical and rational possibility of the former, and the belief and assertion of which are indispensable to the Church at large, as those truths without which the body of believers, the Christian world, could not have been and cannot be continued, though it be possible that in this body this or that individual may be saved without the conscious knowledge of, or an explicit belief in, them.

Ibid.

And therefore before and without such determination, men seeing clearly the deduction of things of this nature from the former, and refusing to believe them, are condemned of heretical pertinacy.

Rather, I should think, of a nondescript lunacy than of heretical pravity. A child may explicitly know that $5 + 5 = 10$, yet not see that therefore $10 - 5 = 5$; but when he has seen it how he can refrain from believing the latter as much as the former, I have no conception.

Ibid. c. xvi. p. 367.

And the third of jurisdiction; and so they that have supreme power, that is, the Bishops assembled in a general Council, may interpret the Scriptures, and by their authority suppress all them that shall gainsay such interpretations, and subject every man that shall disobey such determinations as they consent upon, to excommunication and censures of like nature.

This would be satisfactory, if only Field had cleared the point of the communion in the Lord's Supper; whether taken spiritually, though in consequence of excommunication not ritually, it yet sufficeth to salvation. If so, excommunication is merely declarative, and the evil follows not the declaration but that which is truly declared, as when Richard says that Francis deserves the gallows, as a robber. The gallows depends on the fact of the robbery, not on Richard's saying.

Ibid. c. xxix. p. 391.

In the 1 Cor. 15., the Greek, that now is, hath in all copies; *the first man was of the earth, earthly; the second man is the Lord from Heaven.* The latter part of this sentence Tertullian supposeth to have been corrupted, and altered by the Marcionites. Instead of that the Latin text hath; *the second man was from heaven, heavenly,* as Ambrose, Hierome, and many of the Fathers read also.

There ought to be, and with any man of taste there

can be, no doubt that our version is the true one. That of Ambrose and Jerome is worthy of mere rhetoricians; a flat formal play of *antithesis* instead of the weight and solemnity of the other.* According to the former the scales are even, in the latter the scale of Christ drops down at once, and the other flies to the beam like a feather weighed against a mass of gold.

Append. Part. I. s. iv. p. 752.

And again he saith, that every soul, immediately upon the departure hence, is in this appointed invisible place, having there either pain, or ease and refreshing; that there the rich man is in pain, and the poor in a comfortable estate. For, saith he, why should we not think, that the souls are tormented, or refreshed in this invisible place, appointed for them in expectation of the future judgment?

This may be adduced as an instance, specially, of the evil consequences of introducing the *idolon* of time as an *ens reale* into spiritual doctrines, thus understanding literally what St. Paul had expressed by figure and adaptation. Hence the doctrine of a middle state, and hence Purgatory with all its abominations; and an instance, generally, of the incalculable possible importance of speculative errors on the happiness and virtue of mankind.

* The ordinary Greek text is:—ὁ δεύτερος ἀνθρώπος, ὁ Κύριος ἐξ οὐρανοῦ. The Vulgate is: *primus homo de terra, terrenus; secundus homo de caelis, celestis.*—Ed.

NOTES ON DONNE.*



THERE have been many, and those illustrious, divines in our Church from Elizabeth to the present day, who, overvaluing the accident of antiquity, and arbitrarily determining the appropriation of the words 'ancient,' 'primitive,' and the like to a certain date, as for example, to all before the fourth, fifth, or sixth century, were resolute protesters against the corruptions and tyranny of the Romish hierarch, and yet lagged behind Luther and the Reformers of the first generation. Hence I have long seen the necessity or expedience of a threefold division of divines. There are many, whom God forbid that I should call Papistic, or, like Laud, Montague, Heylyn, and others, longing for a Pope at Lambeth, whom yet I dare not name Apostolic. Therefore I divide our theologians into, 1. Apostolic or Pauline: 2. Patristic: 3. Papal. Even in Donne, and still more in Bishops Andrews and Hackett, there is a strong Patristic leaven. In Jeremy Taylor this taste for the Fathers and all the Saints and Schoolmen before the Reformation amounted to a dislike of the divines of the continental Protestant Churches, Lutheran or Calvinistic. But this must, in part at least, be attributed to Taylor's keen feelings as a Carlist, and a sufferer by the Puritan anti-prelatic party.

* The LXXX. Sermons, fol. 1640.—*Ed.*

I would thus class the pentad of operative Christianity:—

	<i>Prothesis.</i> Christ, the Word.	
<i>Thesis.</i> The Scriptures.	<i>Mesothesis.</i> The Holy Spirit.	<i>Antithesis.</i> The Church.
	<i>Synthesis.</i> The Preacher.	

The Papacy elevated the Church to the virtual exclusion or suppression of the Scriptures: the modern Church of England, since Chillingworth, has so raised up the Scriptures as to annul the Church; both alike have quenched the Holy Spirit, as the *mesothesis* of the two, and substituted an alien compound for the genuine Preacher, who should be the *synthesis* of the Scriptures and the Church, and the sensible voice of the Holy Spirit.

SERMON I.—*Coloss. i. 19, 20. p. 1.*

Ibid. E.

What could God pay for me? What could God suffer? God himself could not: and therefore God hath taken a body that could.

God forgive me,—or those who first set abroad this strange *μετάβασις εἰς ἄλλο γένος*, this debtor and creditor scheme of expounding the mystery of Redemption, or both! But I never can read the words, 'God himself could not; and therefore took a body that could'—without being reminded of the monkey that took the cat's paw to take the chesnuts out of the fire, and claimed the merit of puss's sufferings. I am sure, however, that the ludicrous images, under which this gloss of the Calvinists embodies itself to my fancy, never disturb my recol-

lections of the adorable mystery itself. It is clear that a body, remaining a body, can only suffer as a body; for no faith can enable us to believe that the same thing can be at once A and not A. Now that the body of our Lord was not transelemented or transnured by the *pleroma* indwelling, we are positively assured by Scripture. Therefore it would follow from this most unscriptural doctrine, that the divine justice had satisfaction made to it by the suffering of a body which had been brought into existence for this special purpose, in lieu of the debt of eternal misery due from, and leviably on, the bodies and souls of all mankind! It is to this gross perversion of the sublime idea of the Redemption by the cross, that we must attribute the rejection of the doctrine of redemption by the Unitarian, and of the Gospel *in toto* by the more consequent Deist.

Ibid. p. 2. C.

And yet, even this dwelling fullness, even in this person Christ Jesus, by no title of merit in himself, but only *quia complacuit*, because it pleased the Father it should be so.

This, in the intention of the preacher, may have been sound, but was it safe, divinity? In order to the latter, methinks, a less equivocal word than 'person' ought to have been adopted; as, 'the body and soul of the man Jesus, considered abstractedly from the divine Logos, who in it took up humanity into deity, and was Christ Jesus.' Dare we say that there was no self-subsistent, though we admit no self-originated, merit in the Christ? It seems plain to me, that in this and sundry other passages of St. Paul, *the Father* means the total triune Godhead.

It appears to me, that dividing the Church of

England into two æras—the first from Ridley to Field, or from Edward VI. to the commencement of the latter third of the reign of James I., and the second ending with Bull and Stillingfleet, we might characterise their comparative excellences thus: That the divines of the first æra had a deeper, more genial, and a more practical insight into the mystery of Redemption, in the relation of man toward both the act and the author, namely, in all the inchoative states, the regeneration and the operations of saving grace generally;—while those of the second æra possessed clearer and distincter views concerning the nature and necessity of Redemption, in the relation of God toward man, and concerning the connection of Redemption with the article of Tri-unity; and above all, that they surpassed their predecessors in a more safe and determinate scheme of the divine economy of the three persons in the one undivided Godhead. This, indeed, was mainly owing to Bishop Bull's masterly work *De Fide Nicæna*,* which in the next generation Waterland so admirably maintained, on the one hand, against the philosophy of the Arians, —the combat ending in the death and burial of Arianism, and its descent and *metempsychosis* into Socinianism, and thence again into modern Unitarianism,—and on the other extreme, against the oscillatory creed of Sherlock, now swinging to Tritheism in the recoil from Sabellianism, and again to Sabellianism in the recoil from Tritheism.

* "Mr. Coleridge's admiration of Bull and Waterland as high theologians was very great. Bull he used to read in the Latin *Defensio Fidei Nicæna*, using the Jesuit Zola's edition of 1784, which, I think, he bought at Rome. He told me once, that when he was reading a Protestant English Bishop's work on the Trinity, in a copy edited by an Italian Jesuit in Italy, he felt proud of the Church of England, and in good humour with the Church of Rome."—*Table Talk*, 2d. edit. p. 41.—*Ed.*

Ibid.

First, we are to consider this fullness to have been in Christ, and then, from this fullness arose his merits ; we can consider no merit in Christ himself before, whereby he should merit this fullness ; for this fullness was in him before he merited any thing ; and but for this fullness he had not so merited. *Ille homo, ut in unitatem filii Dei assumeretur, unde meruit ?* How did that man (says St. Augustine, speaking of Christ, as of the son of man), how did that man merit to be united in one person with the eternal Son of God ? *Quid egit ante ? Quid credidit ?* What had he done ? Nay, what had he believed ? Had he either faith or works before that union of both natures ?

Dr. Donne and St. Augustine said this without offence ; but I much question whether the same would be endured now. That it is, however, in the spirit of Paul and of the Gospel, I doubt not to affirm, and that this great truth is obscured by what in my judgment is the post-Apostolic *Christopædia*, I am inclined to think.

Ibid.

What canst thou imagine he could foresee in thee ? a propensness, a disposition to goodness, when his grace should come ? Either there is no such propensness, no such disposition in thee, or, if there be, even that propensness and disposition to the good use of grace, is grace ; it is an effect of former grace, and his grace wrought before he saw any such propensness, any such disposition ; grace was first, and his grace is his, it is none of thine.

One of many instances in dogmatic theology, in which the half of a divine truth has passed into a fearful error by being mistaken for the whole truth.

Ibid. p. 6. D.

God's justice required blood, but that blood is not spilt, but poured from that head to our hearts, into the veins and wounds of our own souls : there was blood shed, but no blood lost.

It is affecting to observe how this great man's mind sways and oscillates between his reason, which demands in the word 'blood' a symbolic meaning, a spiritual interpretation, and the habitual awe for the letter ; so that he himself seems uncertain whether he means the physical lymph, *serum*, and globules that trickled from the wounds of the nails and thorns down the sides and face of Jesus, or the blood of the Son of Man, which he who drinketh not cannot live. Yea, it is most affecting to see the struggles of so great a mind to preserve its inborn fealty to the reason under the servitude to an accepted article of belief, which was, alas ! confounded with the high obligations of faith ;—faith the co-adunation of the finite individual will with the universal reason, by the submission of the former to the latter. To reconcile redemption by the material blood of Jesus with the mind of the spirit, he seeks to spiritualise the material blood itself in all men ! And a deep truth lies hidden even in this. Indeed the whole is a profound subject, the true solution of which may best, God's grace assisting, be sought for in the collation of Paul with John, and specially in St. Paul's assertion that we are baptized into the death of Christ, that we may be partakers of his resurrection and life.* It was not on the visible cross, it was not directing attention to the blood-drops on his temples and sides, that our blessed Redeemer said, *This is my body*, and *this is my blood* !

* Rom. vi. 3, 4, 5.—*Ed.*

Ibid. p. 9. A.

But if we consider those who are in heaven, and have been so from the first minute of their creation, angels, why have they, or how have they any reconciliation? &c.

The history and successive meanings of the term 'angels' in the Old and New Testaments, and the idea that shall reconcile all as so many several forms, and as it were perspectives; of one and the same truth—this is still a *desideratum* in Christian theology.

Ibid. C.

For, at the general resurrection, (which is rooted in the resurrection of Christ, and so hath relation to him) the creature *shall be delivered from the bondage of corruption into the glorious liberty of the children of God; for which the whole creation groans, and travails in pain yet.* (Rom. viii. 21.) This deliverance then from this bondage the whole creature hath by Christ, and that is their reconciliation. And then are we reconciled by the blood of his cross, when having crucified ourselves by a true repentance, we receive the real reconciliation in his blood in the sacrament. But the most proper and most literal sense of these words, is, that all things in heaven and earth be reconciled to God (that is, to his glory, to a fitter disposition to glorify him) by being reconciled to another in Christ; that in him, as head of the church, they in heaven, and we upon earth, be united together, as one body in the communion of saints.

A very meagre and inadequate interpretation of this sublime text. The philosophy of life, which will be the *corona et finis coronans* of the sciences of comparative anatomy and zoology, will hereafter supply a fuller and nobler comment.

Ibid. p. 9. A. and B.

The blood of the sacrifices was brought by the high priest

in *sanctum sanctorum*, into the place of greatest holiness; but it was brought but once, in *festo expiationis*, in the feast of expiation; but in the other parts of the temple it was sprinkled every day. The blood of the cross of Christ Jesus hath had this effect in *sancto sanctorum*, &c. * * * * (to) Christ Jesus.

A truly excellent and beautiful paragraph.

Ibid. C.

If you will mingle a true religion, and a false religion, there is no reconciling of God and Belial in this text. For the adhering of persons born within the Church of Rome to the Church of Rome, our law says nothing to them if they come; but for reconciling to the Church of Rome, for persons born within the allegiance of the king, or for persuading of men to be so reconciled, our law hath called by an infamous and capital name of treason, and yet every tavern and ordinary is full of such traitors, &c.

A strange transition from the Gospel to the English statute-book! But I may observe, that if this statement could be truly made under James I., there was abundantly ampler ground for it in the following reign. And yet with what bitter spleen does Heylyn, Laud's creature, arraign the Parliamentarians for making the same complaint!

SERMON II.—*Isaiah* vii. 14. p. 11.

The fear of giving offence, especially to good men, of whose faith in all essential points we are partakers, may reasonably induce us to be slow and cautious in making up our minds finally on a religious question, and may, and ought to, influence us to submit our conviction to repeated revisals and rehearsings. But there may arrive a time of such perfect clearness of

view respecting the particular point, as to supersede all fear of man by the higher duty of declaring the whole truth in Jesus. Therefore, having now overpassed six-sevenths of the ordinary period allotted to human life,—resting my whole and sole hope of salvation and immortality on the divinity of Christ, and the redemption by his cross and passion, and holding the doctrine of the Triune God as the very ground and foundation of the Gospel faith,—I feel myself enforced by conscience to declare and avow, that, in my deliberate judgment, the *Christopædia* prefixed to the third Gospel and concorporated with the first, but, according to my belief, in its present form the latest of the four, was unknown to, or not recognised by, the Apostles Paul and John; and that, instead of supporting the doctrine of the Trinity, and the Filial Godhead of the Incarnate Word, as set forth by John i. 1, and by Paul, it, if not altogether irreconcilable with this faith, doth yet greatly weaken and bedim its evidence; and that, by the too palpable contradictions between the narrative in the first Gospel and that in the third, it has been a fruitful magazine of doubts respecting the historic character of the Gospels themselves. I have read most of the criticisms on this text, and my impression is, that no learned Jew can be expected to receive the common interpretation as the true primary sense of the words. The severely literal Aquila renders the Hebrew word *נעוּם*. But were it asked of me: Do you then believe our Lord to have been the Son of Mary by Joseph? I reply: It is a point of religion with me to have no belief one way or the other. I am in this way like St. Paul, more than content not to know Christ himself *κατὰ σάρκα*. It is enough for me to know, that the Son of God *became flesh*, *σὰρξ ἐγένετο γενόμενος*

ἐκ γυναικὸς,* and more than this, it appears to me, was unknown to the Apostles, or, if known, not taught by them as appertaining to a saving faith in Christ.—October, 1831.

Note the affinity in sound of *son* and *sun*, *Sohn* and *Sonne*, which is not confined to the Saxon and German, or the Gothic dialects generally. And observe *conciliare versöhnen* = *confiliare, facere esse cum filio*, one with the Son.

Ibid. p. 17. B.

It is a singular testimony, how acceptable to God that state of virginity is. He does not dishonour physic that magnifies health; nor does he dishonour marriage, that praises virginity; let them embrace that state that can, &c.

One of the sad relics of Patristic supermoralisation, aggravated by Papal ambition, which clung to too many divines, especially to those of the second or third generation after Luther. Luther himself was too spiritual, of too heroic faith, to be thus blinded by the declamations of the Fathers, whom, with the exception of Augustine, he held in very low esteem.

Ibid. D.

And Helvidius said, she had children after.

Annon Scriptura ipsa? And a 'heresy,' too! I think I might safely put the question to any serious, spiritual-minded Christian: What one inference tending to edification, in the discipline of will, mind, or affections, he can draw from the speculations of the last two or three pages of this Sermon respecting Mary's pregnancy and parturition? *Can*—I write it emphatically—*can* such points appertain to our faith as Christians, which every parent would decline

* John i. 14. Gal. iv. 4.—*Ed.*

speaking of before a family, and which, if the questions were propounded by another in the presence of my daughter, ay, or even of my, no less, in mind and imagination, innocent wife, I should resent as an indecency?

SERMON III.—*Gal. iv. 4, 5. p. 20.*

God sent forth his Son made of a woman.

I never can admit that *γενόμενον* and *ἐγένετο* in St. Paul and St. John are adequately, or even rightly, rendered by the English 'made.'

Ibid. p. 21. A.

What miserable revolutions and changes, what downfalls, what break-necks and precipitations may we justly think ourselves ordained to, if we consider, that in our coming into this world out of our mother's womb, we do not make account that a child comes right, except it come with the head forward, and thereby prefigure that headlong falling into calamities which it must suffer after?

The taste for these forced and fantastic analogies, Donne, with the greater number of the learned prelatie divines from James I. to the Restoration, acquired from that too great partiality for the Fathers, from Irenæus to Bernard, by which they sought to distinguish themselves from the Puritans.

Ibid. C.

That now they (the Jews,) express a kind of conditional acknowledgment of it, by this barbarous and inhuman custom of theirs, that they always keep in readiness the blood of some Christian, with which they anoint the body of any that dies amongst them, with these words; "If Jesus Christ were the Messiah, then may the blood of this Christian avail thee to salvation!"

Is it possible that Donne could have given credit to this absurd legend! It was, I am aware, not an age of critical *acumen*; grit, bran, and flour, were swallowed in the unsifted mass of their erudition. Still, that a man like Donne should have imposed on himself such a set of idle tales, as he has collected in the next paragraph for facts of history, is scarcely credible; that he should have attempted to impose them on others, is most melancholy.

Ibid. p. 22. D, E.

He takes the name of the son of a woman, and *wanes* the miraculous name of son of a virgin.—Christ *waned* the glorious name of Son of God, and the miraculous name of Son of a virgin too; which is not omitted to draw into doubt the perpetual virginity of the blessed virgin, the mother of Christ, &c.

Very ingenious; but likewise very presumptuous, this arbitrary attribution of St. Paul's silence, and presumable ignorance of the virginity of Mary, to Christ's own determination to have the fact passed over.

N.B. Is 'wane' a misprint for 'wave' or 'waive'? It occurs so often, as to render its being an *erratum* improbable; yet I do not remember to have met elsewhere 'wane' used for 'decline' as a verb active.

Ibid. p. 23. A.

If there were reason for it, it were no miracle.

The announcement of the first comet, that had ever been observed, might excite doubt in the mind of an astronomer, to whom, from the place where he lived, it had not been visible. But his reason could have been no objection to it. Had God pleased, all

women might have conceived *ἀπὸ τοῦ ἀνδρός*, as many of the *polypi* and *planariæ* do. Not on any such ground do I suspend myself on this as an article of faith; but because I doubt the evidence.

Ibid. p. 25. A—E.

Though we may think thus in the law of reason, yet, &c.

It is, and has been, a misfortune, a grievous and manifold loss and hindrance for the interests of moral and spiritual truth, that even our best and most vigorous theologians and philosophers of the age from Edward VI. to James II. so generally confound the terms, and so too often confound the subjects themselves, reason and understanding; yet the diversity, the difference in kind, was known to, and clearly admitted by, many of them,—by Hooker for instance, and it is implied in the whole of Bacon's *Novum Organum*. Instead of the 'law of reason,' Donne meant, and ought to have said, 'judging according to the ordinary presumptions of the understanding,' that is, the faculty which, generalising particular experiences, judges of the future by analogy to the past.

Taking the words, however, in their vulgar sense, I most deliberately protest against all the paragraphs in this page, from A to E, and should cite them, with a host of others, as sad effects of the confusion of the reason and the understanding, and of the consequent abdication of the former, instead of the bounden submission of the latter to a higher light. Faith itself is but an act of the will, assenting to the reason on its own evidence without, and even against, the understanding. This indeed is, I fully agree, to be brought into captivity to the faith.*

* See the whole argument on the difference of the reason and the understanding, in the *Aids to Reflection*, 3rd ed. pp. 206—227.—*Ed.*

Ibid. p. 26. A., B.

And therefore to be *under the Law*, signifies here thus much ; to be a debtor to the law of nature, to have a testimony in our hearts and consciences, that there lies a law upon us, which we have no power in ourselves to perform, &c.

This exposition of the term *law* in the epistles of St. Paul is most just and important. The whole should be adopted among the notes to the epistle to the Romans, in every Bible printed with notes.

Ibid. p. 27. A.

And this was his first work, to *redeem*, to vindicate them from the usurper, to deliver them from the intruder, to emancipate them from the tyrant, to cancel the covenant between hell and them, and restore them so far to their liberty, as that they might come to their first master, if they would ; this was *redeeming*.

There is an absurdity in the notion of a finite divided from, and superaddible to, the infinite,—of a particular *quantum* of power separated from, not included in, omnipotence, or all-power. But, alas ! we too generally use the terms that are meant to express the absolute, as mere comparatives taken superlatively. In one thing only are we permitted and bound to assert a diversity, namely, in God and *Hades*, the good and the evil will. This awful mystery, this truth, at once certain and incomprehensible, is at the bottom of all religion ; and to exhibit this truth free from the dark phantom of the Manicheans, or the two co-eternal and co-ordinate principles of good and evil, is the glory of the Christian religion.

But this mysterious divinity of the good and the evil will, the will of the spirit and the will of the flesh, must not be carried beyond the terms 'good'

and 'evil.' There can be but one good will—the spirit in all ;—and even so, all evil wills are one evil will, the devil or evil spirit. But then the One exists for us as finite intelligences, necessarily in a two-fold relation, universal and particular. The same Spirit within us pleads to the Spirit as without us ; and in like manner is every evil mind in communion with the evil spirit. But, O comfort ! the good alone is the actual, the evil essentially potential. Hence the devil is most appropriately named the 'tempter,' and the evil hath its essence in the will : it cannot pass out of it. Deeds are called evil in reference to the individual will expressed in them ; but in the great scheme of Providence they are, only as far as they are good, coerced under the conditions of all true being ; and the devil is the drudge of the All-good.

SERMON IV.—*Luke ii. 29, 30. p. 29.*

Ibid. p. 30. B.

We shall consider that that preparation, and disposition, and acquiescence, which Simeon had in his epiphany, in his visible seeing of Christ then, is offered to us in this epiphany, in this manifestation and application of Christ in the sacrament ; and that therefore every penitent, and devout, and reverent, and worthy receiver hath had in that holy action his *now* ; there are all things accomplished to him ; and his *for, for his eyes have seen his salvation* ; and so may be content, nay glad, *to depart in peace.*

O ! would that Donne, or rather that Luther before him, had carried out this just conception to its legitimate consequences ;—that as the sacrament of the Eucharist is the epiphany for as many as receive it in faith, so the crucifixion, resurrection, and ascension of Christ himself in the flesh, were the

epiphanies, the sacramental acts and *phenomena* of the *Deus patiens*, the visible words of the invisible Word that was in the beginning, symbols in time and historic fact of the redemptive functions, passions, and procedures of the Lamb crucified from the foundation of the world;—the incarnation, cross, and passion,—in short, the whole life of Christ in the flesh, dwelling a man among men, being essential and substantive parts of the process, the total of which they represented; and on this account proper symbols of the acts and passions of the Christ dwelling in man, as the Spirit of truth, and for as many as in faith have received him, in Seth and Abraham no less effectually than in John and Paul! For this is the true definition of a symbol, as distinguished from the thing, on the one hand, and from a mere metaphor, or conventional exponent of a thing, on the other. Had Luther mastered this great idea, this master-truth, he would never have entangled himself in that most mischievous Sacramentary controversy; or had to seek a murky hiding-hole in the figment of Consubstantiation.

Ibid. B, C.

In the first part, then, * * * More he asks not, less he takes not for any man, upon any pretence of any unconditional decree.

A beautiful paragraph, well worth extracting, ay, and preaching.

Ibid. p. 34. E.

When thou comest to this seal of thy peace, the sacrament, pray that God will give thee that light that may direct and establish thee in necessary and fundamental things; that is, the light of faith to see that the Body and Blood of Christ

is applied to thee in that action; but for the manner, how the Body and Blood of Christ is there, wait his leisure, if he have not yet manifested that to thee; grieve not at that, wonder not at that, press not for that, for he hath not manifested that, not the way, not the manner of his presence in the Sacrament to the Church.

O! I have ever felt, and for many years thought that this *rem credimus, modum nescimus*, is but a poor evasion. It seems to me an attempt so to admit an irrational proposition as to have the credit of denying it, or to separate an irrational proposition from its irrationality. I admit $2 + 2 = 5$; how, I do not pretend to know, but in some way not in contradiction to the multiplication table. To spiritual operations the very term 'mode,' is perhaps inapplicable, for these are immediate. To the linking of this with that, of A. with Z. by *intermedia*, the term 'mode,'—the question 'how?' is properly applied. The assimilation of the spirit of a man to the Son of God, to God as the Divine Humanity,—this spiritual transubstantiation, like every other process of operative grace, is necessarily modeless. The whole question is concerning the transmutation of the sensible elements. Deny this, and to what does the *modum nescimus* refer? We cannot ask how that is done, which we declare not done at all. Admit this transmutation, and you necessarily admit by implication the Romish dogma, of the separation of a sensible thing from the sensible accidents which constitute all we ever meant by the thing. To rationalise this figment of his church, Bossuet has recourse to Spinozism, and dares make God the substance and sole *ens reale* of all body, and by this very *hypothesis* baffles his own end, and does away all miracle in the particular instance.

Ibid. p. 35. B.

When I pray in my chamber, I build a temple there that hour; and that minute, when I cast out a prayer in the street I build a temple there; and when my soul prays without any voice, my very body is then a temple.

Good; but it would be better to regard solitary, family, and templar devotion as distinctions in sort, rather than differences in degree. All three are necessary.

Ibid. E.

And that more fearful occasion of coming, when they came only to elude the law, and proceeding in their treacherous and traitorous religion in their heart, and yet communicating with us, draw God himself into their conspiracies; and to mock us, make a mock of God, and his religion too.

What, then, was their guilt, who by terror and legal penalties tempted their fellow Christians to this treacherous mockery? Donne should have asked himself that question.

SERMON V.—*Exod.* iv. xiii. p. 39.

Ibid. p. 39. C. D.

It hath been doubted, and disputed, and denied too, that this text, *O my Lord, send I pray thee by the hand of him whom thou wilt send*, hath any relation to the sending of the Messiah, to the coming of Christ, to Christmas day; yet we forbear not to wait upon the ancient Fathers, and as they said, to say, that Moses * * at last * * determines all in this, *O my Lord, &c.* It is a work, next to the great work of the redemption of the whole world, to redeem Israel out of Egypt; and therefore do both works at once, put both into one hand, and *mitte quem missurus es, send him whom I know thou wilt send*; him, whom, pursuing thine own decree, *thou shouldst send*; send Christ, send him now, to redeem Israel from Egypt.

This is one of the happier accommodations of the *gnosis*, that is, the science of detecting the mysteries of faith in the simplest texts of the Old Testament history, to the contempt or neglect of the literal and contextual sense. It was, I conceive, in part at least, this *gnosis*, and not knowledge, as our translation has it, that St. Paul warns against, and most wisely, as puffing up, inflating the heart with self-conceit, and the head with idle fancies.

Ibid. E.

But as a thoughtful man, a pensive, a considerative man, that stands still for a while with his eyes fixed upon the ground before his feet, when he casts up his head, hath presently, instantly the sun or the heavens for his object; he sees not a tree, nor a house, nor a steeple by the way, but as soon as his eye is departed from the earth where it was long fixed, the next thing he sees is the sun or the heavens;—so when Moses had fixed himself long upon the consideration of his own insufficiency for this service, when he took his eye from that low piece of ground, himself, considered as he was then, he fell upon no tree, no house, no steeple, no such consideration as this—God may endow me, improve me, exalt me, enable me, qualify me with faculties fit for this service, but his first object was that which presented an infallibility with it, Christ Jesus himself, the Messiah himself, &c.

Beautifully imagined, and happily applied.

Ibid. p. 40. B.

That *germen Jehovæ*, as the prophet Esay calls Christ, that offspring of Jehova, that bud, that blossom, that fruit of God himself, the Son of God, the Messiah, the Redeemer, Christ Jesus, grows upon every tree in this paradise, the Scripture; for Christ was the occasion before, and is the consummation after, of all Scripture.

If this were meant to the exclusion or neglect of the primary sense,—if we are required to believe that the sacred writers themselves had such thoughts present to their minds,—it would, doubtless, throw the doors wide open to every variety of folly and fanaticism. But it may admit of a safe, sound, and profitable use, if we consider the Bible as one work, intended by the Holy Spirit for the edification of the Church in all ages, and having, as such, all its parts synoptically interpreted, the eldest by the latest, the last by the first, and the middle by both. Moses, or David, or Jeremiah (we might in this view affirm) meant so and so, according to the context, and the light under which, and the immediate or proximate purposes for which, he wrote: but we, who command the whole scheme of the great dispensation, may see a higher and deeper sense, of which the literal meaning was a symbol or type; and this we may justifiably call the sense of the spirit.

Ibid. p. 41. B.

So in our liturgy * * we stand up at the profession of the creed * * thereby to declare to God and his Church our readiness to stand to, and our readiness to proceed in, that profession.

Another Church might sit down, thereby denoting a resolve to abide in this profession. These things are indifferent; but charity, love of peace, and on indifferent points to prefer another's liking to our own, and to observe an order once established for order's sake,—these are not indifferent.

Ibid. p. 42. C.

This paragraph is excellent. Alas! how painfully applicable it is to some of our day!

Ibid. p. 46. C.

Howsoever all intend that this is a name that denotes essence, being: Being is the name of God, and of God only.

Rather, I should say, 'the eternal antecedent of being;' *I that shall be in that I will to be*; the absolute will; the ground of being; the self-affirming *actus purissimus*.

SERMON VI.—*Isaiah* liii. 1. p. 52.

A noble sermon in thought and diction.

Ibid. p. 59. E.

Therefore we have a clearer light than this; *firmiorem propheticum sermonem*, says St. Peter; *we have a more sure word of the prophets*; that is, as St. Augustine reads that place, *clariorem*, a more manifest, a more evident, declaration in the prophets, than in nature, of the will of God towards man, &c.

The sense of this text, as explained by the context, seems to me this;—that, in consequence of the fulfilment of so large a proportion of the oracles, the Christian Church has not only the additional light given by the teaching and miracles of Christ, but even the light vouchsafed to the old Church (the prophetic) stronger and clearer.

Ibid. p. 60. A.

He spake personally, and he spake aloud, in the declaration of miracles; but *quis credidit auditui Filii*? Who believed even his report? Did they not call his preaching sedition, and call his miracles conjuring? Therefore, we have a clearer, that is, a nearer light than the written Gospel, that is, the Church.

True; yet he who should now venture to assert this truth, or even contend for a co-ordinateness of the Church and the Written Word, must bear to be thought a semi-Papist, an *ultra* high-Churchman. Still the truth is the truth.

SERMON VII.—*John* x. 10. p. 62.

Since the Revolution in 1688 our Church has been chilled and starved too generally by preachers and reasoners Stoic or Epicurean;—first, a sort of pagan morality was substituted for the righteousness by faith, and latterly, prudence or Paleyanism has been substituted even for morality. A Christian preacher ought to preach Christ alone, and all things in him and by him. If he find a dearth in this, if it seem to him a circumscription, he does not know Christ, as the *pleroma*, the fullness. It is not possible that there should be aught true, or seemly, or beautiful, in thought, will, or deed, speculative or practical, which may not, and which ought not to, be evolved out of Christ and the faith in Christ;—no folly, no error, no evil to be exposed, or warred against, which may not, and should not, be convicted and denounced from its contrariety and enmity to Christ. To the Christian preacher Christ should be in all things, and all things in Christ: he should abjure every argument that is not a link in the chain, of which Christ is the staple and staple ring.

Ibid. p. 64.

In this page Donne passes into rhetorical extravagance, after the manner of too many of the Fathers from Tertullian to Bernard.

Ibid. p. 66. A.

Some of the later authors in the Roman Church * * have noted (*in several of the Fathers*) some inclinations towards that opinion, that the devil retaining still his faculty of free will, is therefore capable of repentance, and so of benefit by this coming of Christ.

If this be assumed,—namely, the free-will of the devil,—as a consequence would indeed follow his capability of repenting, and the possibility that he may repent. But then he is no longer what we mean by the devil; he is no longer the evil spirit, but simply a wicked soul.

Ibid. p. 68. C.

As though God had said *Qui sum*, my name is *I am*; yet in truth it is *Qui ero*, my name is *I shall be*.

Nay, *I will or shall be in that I will to be*. I am that only one who is self-originant, *causa sui*, whose will must be contemplated as antecedent in idea to or deeper than his own co-eternal being. But ‘antecedent,’ ‘deeper,’ &c. are mere *vocabula impropria*, words of accommodation, that may suggest the idea to a mind purified from the intrusive phantoms of space and time, but falsify and extinguish the truth, if taken as adequate exponents.

Ibid. p. 69. C.

We affirm that it is not only as impious and irreligious a thing, but as senseless and as absurd a thing, to deny that the Son of God hath redeemed the world, as to deny that God hath created the world.

A bold but a true saying. The man who cannot see the redemptive agency in the creation has but a dim apprehension of the creative power.

Ibid. D. E. p. 70. A.

These paragraphs exhibit a noble instance of giving importance to the single words of a text, each word by itself a pregnant text. Here, too, lies the excellence, the imitable, but alas ! unimitated, excellence of our divines from Elizabeth to William III.

Ibid. D.

O, that our clergy did but know and see that their tithes and glebes belong to them as officers and functionaries of the nationality,—as clerks, and not exclusively as theologians, and not at all as ministers of the Gospel;—but that they are likewise ministers of the Church of Christ, and that their claims and the powers of that Church are no more alienated or affected by their being at the same time the established clergy, than they are by the common coincidence of being justices of the peace, or heirs to an estate, or stock-holders ! * The Romish divines placed the Church above the Scriptures ; our present divines give it no place at all.

But Donne and his great contemporaries had not yet learnt to be afraid of announcing and enforcing the claims of the Church, distinct from, and co-ordinate with, the Scriptures. This is one evil consequence, though most unnecessarily so, of the union of the Church of Christ with the national Church, and of the claims of the Christian pastor and preacher with the legal and constitutional rights and revenues of the officers of the national clerisy. Our clergymen in thinking of their legal rights, forget those rights of theirs which depend on no human law at all.

* See the author's entire argument upon this subject in the Church and State.—*Ed.*

Ibid. p. 71. A.

This is the difference between God's mercy and his judgments, that sometimes his judgments may be plural, complicated, enwrapped in one another; but his mercies are always so, and cannot be otherwise.

A just sentiment beautifully expressed.

Ibid. C.

Whereas the Christian religion is, as Gregory Nazianzen says, *simplex et nuda, nisi prave in artem difficillimam converteretur*: it is a plain, an easy, a perspicuous truth.

A religion of ideas, spiritual truths, or truth-powers,—not of notions and conceptions, the manufacture of the understanding,—is therefore *simplex et nuda*, that is, immediate; like the clear blue heaven of Italy, deep and transparent, an ocean unfathomable in its depth, and yet ground all the way. Still as meditation soars upwards, it meets the arched firmament with all its suspended lamps of light. O, let not the *simplex et nuda* of Gregory be perverted to the Socinian, 'plain and easy for the meanest understandings!' The truth in Christ, like the peace of Christ, passeth all understanding. If ever there was a mischievous misuse of words, the confusion of the terms, 'reason' and 'understanding,' 'ideas' and 'notions,' or 'conceptions,' is most mischievous; a Surinam toad with a swarm of toadlings sprouting out of its back and sides.

SERMON VIII.—*Matt.* v. 16. p. 77.

Ibid. C.

Either of the names of this day were text enough for a sermon, Purification or Candlemas. Join we them together, and raise we only this one note from both, that all true purification is in the light, &c.

The illustration of the name of the day contained in the first two or three paragraphs of this sermon would be censured as quaint by our modern critics. Would to heaven we had but even a few preachers capable of such quaintnesses !

Ibid. D.

Every good work hath faith for the root ; but every faith hath not good works for the fruit thereof.

Faith, that is, fidelity—the fealty of the finite will and understanding to the reason, *the light that lighteth every man that cometh into the world*, as one with, and representative of, the absolute will, and to the ideas or truths of the pure reason, the supersensuous truths, which in relation to the finite will, and as meant to determine the will, are moral laws, the voice and dictates of the conscience ;—this faith is properly a state and disposition of the will, or rather of the whole man, the I, or finite will, self-affirmed. It is therefore the ground, the root, of which the actions, the works, the believings, as acts of the will in the understanding, are the trunk and the branches. But these must be in the light. The disposition to see must have organs, objects, direction, and an outward light. The three latter of these our Lord gives to his disciples in this blessed sermon on the Mount, preparatorily, and, as Donne rightly goes on to observe, presupposing faith as the ground and root. Indeed the whole of this and the next page affords a noble specimen, how a minister of the Church of England should preach the doctrine of good works, purified from the poison of the practical Romish doctrine of works, as the mandioc is evenomated by fire, and rendered safe, nutritious, a bread of life. To Donne's exposition the heroic Solifidian,

Martin Luther himself, would have subscribed, hand and heart.

Ibid. p. 78. C.

And therefore our latter men of the Reformation are not to be blamed, who for the most, pursuing St. Cyril's interpretation, interpret this universal *light that lighteneth every man* to be the light of nature.

The error here, and it is a grievous error, consists in the word 'nature.' There is, there can be, no light of nature: there may be a light in or upon nature; but this is the light that shineth down into the darkness, that is, the nature, and the darkness comprehendeth it not. All ideas, or spiritual truths, are supernatural.

Ibid. p. 79.

Throughout this page, Donne rather too much plays the rhetorician. If the faith worketh the works, what is true of the former must be equally affirmed of the latter;—*causa causæ causa causati*. Besides, he falls into something like a confusion of faith with belief, taken as a conviction or assent of the judgment. The faith and the righteousness of a Christian are both alike his, and not his—the faith of Christ in him, the righteousness in and for him. *I am crucified with Christ: nevertheless I live; yet, not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**

Donne was a truly great man; but, after all, he did not possess that full, steady, deep, and yet comprehensive, insight into the nature of faith and works which was vouchsafed to Martin Luther. Donne

* Galat. ii. 20.—*Ed.*

had not attained to the reconciling of distinctivity with unity,—ours, yet God's; God's, yet ours.

Ibid. D.

Velle et nolle nostrum est, to assent, or to dis-assent, is our own.

Is not this, even with the saving afterwards, too nakedly expressed.

Ibid.

And certainly our works are more ours than our faith is; and man concurs otherwise in the acting and perpetration of a good work, than he doth in the reception and admission of faith.

Why? Because Donne confounds the act of faith with the assent of the fancy and understanding to certain words and conceptions. Indeed, with all my reverence for Dr. Donne, I must warn against the contents of this page, as scarcely tenable in logic, unsound in metaphysics, and unsafe, slippery divinity; and principally in that he confounds faith—essentially an act, the fundamental work of the Spirit—with belief, which is then only good when it is the effect and accompaniment of faith.

Ibid. p. 80. D.

Because things good in their institution may be depraved in their practice—*ergone nihil ceremoniarum rudioribus dabitur, ad juvandam eorum imperitiam?*

Some ceremonies may be for the conservation of order and civility, or to prevent confusion and unseemliness; others are the natural or conventional language of our feelings, as bending the knees, or bowing the head; and to neither of these two sorts

do I object. But as to the *adjuvandum rudiorum imperitiam*, I protest against all such ceremonies, and the pretexts for them, *in toto*. What? Can any ceremony be more instructive than the words required to explain the ceremony? I make but two exceptions, and those where the truths signified are so vital, so momentous, that the very occasion and necessity of explaining the sign are of the highest spiritual value. Yet, alas! to what gross and calamitous superstitions have not even the visible signs in Baptism and the Eucharist given occasion!

Ibid. p. 81. E.

Blessed St. Augustine reports (if that epistle be St. Augustine's), that when himself was writing to St. Hierome, to know his opinion of the measure and quality of the joy and glory of heaven, suddenly in his chamber there appeared *ineffabile lumen*, says he, an unspeakable, an unexpressible light,* * and out of that light issued this voice, *Hieronymi animasum*, &c.

The grave recital of this ridiculous legend is one instance of what I have called the Patristic leaven in Donne, who assuredly had no belief himself in the authenticity of this letter. But yet it served a purpose. As to Master Conradus, just above, who could read at night by the light at his fingers' ends, he must of course have very recently been shaking hands with Lucifer.

Ibid. p. 83. D.

Eve's recognition upon the birth of her first son, *Cain* *I have gotten, I possess a man from the Lord.*

I have gotten the Jehovah-man, is, I believe, the true rendering and sense of the Hebrew words,

Eve, full of the promise, supposed her first-born, the first-born on earth, to be the promised deliverer.

Ibid. p. 84. D. E.

SERMON IX.—*Rom.* xiii. 7. p. 86.

Ibid. p. 90. A.

That soul that is accustomed, &c.

Ibid. p. 94. A. B.

} Admirable
passages.

SERMON XII.—*Matt.* v. 2. p. 112.

Ibid. B. C. D.

The disposition of our Church divines, under James I., to bring back the stream of the Reformation to the channel and within the banks formed in the first six centuries of the Church, and their alienation from the great patriarchs of Protestantism, Luther, Calvin, Zuinglius, and others, who held the Fathers of the *ante*-Papal Church, with exception of Augustine, in light esteem, this disposition betrays itself here and in many other parts of Donne. For here Donne plays the Jesuit, disguising the truth, that even as early as the third century the Church had begun to Paganize Christianity, under the pretext, and no doubt in the hope, of Christianizing Paganism. The mountain would not go to Mahomet, and therefore Mahomet went to the mountain.

Ibid. p. 115. A.

An excellent passage.

Ibid. p. 117. E.

And therefore when the prophet says, *Quis sapiens, et intelliget hæc?* Who is so wise as to find out this way? he

places this cleanness which we inquire after in wisdom.
What is wisdom?

The primitive Church appropriated the name to the third *hypostasis* of the Trinity; hence *Sancta Sophia* became the distinctive name of the Holy Ghost; and the temple at Constantinople, dedicated by Justinian to the Holy Ghost, is called the Church—alas! now the mosque—of Santa Sophia. Now this suggests, or rather implies, a far better and more precise definition of wisdom than Donne's. The distinctive title of the Father, as the Supreme Will, is the Good; that of the only-begotten Word, as the Supreme Reason, (*Ens Realissimum*, 'O Ω'N, the Being) is the True; and the Spirit proceeding from the Good through the True is the Wisdom. Goodness in the form of truth is wisdom. Wisdom is the pure will, realizing itself intelligently, or the good manifesting itself as the truth, and realized in the act. Wisdom, life, love, beauty, the beauty of holiness, are all *synonyma* of the Holy Spirit.—6 December, 1831.

Ibid. p. 121. A.

The Arians' opinion, that God the Father only was invisible, but the Son * * and the Holy Ghost * * might be seen.

Here we have an instance, one of many, of the inconveniences and contradictions that arise out of the assumed contrary essences of body and soul; both substances, and independent of each other, yet so absolutely diverse as that the one is to be defined by the negation of the other.

SERMON XIII.—*Job* xvi. 17, 18, 19. p. 127.

Ibid. p. 129. A. B. C.

Ibid. pp. 184, 185.

Truly excellent.

SERMON XV.—1 Cor. xv. 26. p. 144.

Ibid. D.

Who, then, is this enemy? an enemy that may thus far think himself equal to God, that as no man ever saw God, and lived; so no man ever saw this enemy, and lived; for it is death.

This borders rather too closely on the Irish Franciscan's conclusion to his sermon of thanksgiving: "Above all, brethren, let us thankfully laud and extol God's transcendent mercy in putting death at the end of life, and thereby giving us all time for repentance!" Dr. Donne was an eminently witty man in a very witty age; but to the honour of his judgment let it be said, that though his great wit is evinced in numberless passages, in a few only is it shown off. This paragraph is one of those rare exceptions.

N.B. Nothing in Scripture, nothing in reason, commands or authorises us to assume or suppose any bodiless creature. It is the incommunicable attribute of God. But all bodies are not flesh, nor need we suppose that all bodies are corruptible. *There are bodies celestial.* In the three following paragraphs of this sermon, we trace wild fantastic positions grounded on the arbitrary notion of man as a mixture of heterogeneous components, which Des Cartes shortly afterwards carried into its extremes. On this doctrine the man is a mere phenomenal result, a sort of brandy-sop or toddy-punch. It is a doctrine unsanctioned by, and indeed inconsistent with, the Scriptures. It is not true that body *plus* soul makes man. Man is not the *syntheton* or composition of body and soul, as the two component units. No; man is the unit, the *prothesis*, and body and soul are the two poles,

the positive and negative, the *thesis* and *antithesis* of the man; even as attraction and repulsion are the two poles in and by which one and the same magnet manifests itself.

Ibid. p. 146. B.

For it is not so great a depopulation to translate a city from merchants to husbandmen, from shops to ploughs, as it is from many husbandmen to one shepherd; and yet that hath been often done.

For example, in the Highlands of Scotland in our own day.

Ibid. p. 148. A.

The ashes of an oak in the chimney are no epitaph of that oak, to tell me how high or how large that was. It tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too, it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldst not, as of a prince whom thou couldst not, look upon, will trouble thine eyes, if the wind blow it thither; and when a whirlwind hath blown the dust of the churchyard unto the church, and the man sweeps out the dust of the church into the church-yard, who will undertake to sift those dusts again, and to pronounce;—this is the patrician, this is the noble, flour, and this the yeomanly, this the plebeian, bran.*

Very beautiful indeed.

Ibid. p. 149. C.

But when I lie under the hands of that enemy, that hath reserved himself to the last, to my last bed; then when I shall be able to stir no limb in any other measure than a fever or a palsy shall shake them; when everlasting dark-

* Compare Hamlet, Act V. Scene 1. This sermon was preached March 8, 1628-9.—*Ed.*

ness shall have an inchoation in the present dimness of mine eyes, and the everlasting gnashing in the present chattering of my teeth, and the everlasting worm in the present gnawing of the agonies of my body and anguishes of my mind; when the last enemy shall watch my remediless body, and my disconsolate soul there,—there, where not the physician in his way, perchance not the priest in his, shall be able to give any assistance; and when he hath sported himself with my misery, &c.

This is powerful; but is too much in the style of the monkish preachers: *Papam redolet*. Contrast with this Job's description of death,* and St. Paul's *sleep in the Lord*.

Ibid. p. 150. A.

Neither doth Calvin carry those emphatical words which are so often cited for a proof of the last resurrection,—*that he knows his Redeemer lives, that he knows he shall stand the last man upon earth, that though his body be destroyed, yet in his flesh and with his eyes shall he see God*—to any higher sense than so, that how low soever he be brought, to what desperate state soever he be reduced in the eyes of the world, yet he assures himself of a resurrection, a reparation, a restitution to his former bodily health, and worldly fortune which he had before. And such a resurrection we all know Job had.

I incline to Calvin's opinion, but am not decided. *After my skin*, must be rendered 'according to, or as far as my skin is concerned.' *Though the flies and maggots in my ulcers have destroyed my skin, yet still, and in my flesh, I shall see God as my Redeemer*. Now St. Paul says, that flesh and blood cannot (σὰρξ καὶ αἷμα—οὐ δύνανται) inherit the kingdom of heaven, that is, the spiritual world. Besides, how is the passage, as commonly

* C. III. 13, &c.—Ed.

interpreted, consistent with the numerous expressions of doubt and even of despondency in Job's speeches? *

Ibid. B. C. (*Ezekiel's vision xxxvii.*)

I cannot but think that Dr. Donne, by thus antedating the distinct belief of the Jews in the resurrection, "which you all know already," destroys in great measure the force and sublimity of this vision. Besides, it does not seem, in the common people at least, to have been much more than a mongrel Egyptian-catacomb sort of faith, or rather superstition.

In fine. This is one of Donne's least estimable discourses; the worst sermon on the best text. Yet what a Donne-like passage is this that follows!

P. 146. A.

Let the whole world be in thy consideration as one house; and then consider in that, in the peaceful harmony of creatures, in the peaceful succession, and connexion of causes and effects, the peace of nature. Let this kingdom, where God hath blessed thee with a being, be the gallery, the best room of that house, and consider in the two walls of that gallery, the Church and the state, the peace of a royal and religious wisdom. Let thine own family be a cabinet in this gallery, and find in all the boxes thereof, in the several duties of wife and children, and servants, the peace of virtue, and of the father and mother of all virtues, active discretion, passive obedience; and then lastly, let thine own bosom be the secret box and reserve in this cabinet, and then the

* See, however, the author's expressions at, I believe, a rather later period. "I now think, after many doubts, that the passage, *I know that my Redeemer liveth, &c.*, may fairly be taken as a burst of determination, a quasi prophecy. I know not how this can be; but in spite of all my difficulties this I do know, that I shall be recompensed!"—*Table Talk*, 2d edit. p. 80.—*Ed.*

gallery of the best home that can be had, peace with the creature, peace in the Church, peace in the state, peace in thy house, peace in thy heart, is a fair model, and a lovely design even of the heavenly Jerusalem, which is *visio pacis*, where there is no object but peace.

SERMON XVI.—*John xi. 35.* p. 153.

Ibid. C.

The Masorites (the Masorites are the critics upon the Hebrew Bible, the Old Testament) cannot tell us, who divided the chapters of the Old Testament into verses: neither can any other tell, who did it in the New Testament.*

How should the Masorites, when the Hebrew Scriptures were not, as far as we know, divided into verses at all in their time? The Jews seem to have adopted the invention from the Christians, who were led to it in the construction of Concordances.

Ibid. p. 154. E.

If they killed Lazarus, had not Christ done enough to let them see that he could raise him again?

Malice, above all party malice, is indeed a blind passion, but one can scarcely conceive the chief priests such dolts as to think that Christ could raise Lazarus again. Their malice blinded them as to the nature of the incident, made them suppose a conspiracy between Jesus and the family of Lazarus, a mock burial, in short; and this may be one, though it is not, I think, the principal

* How so? Is it not admitted that Robert Stephens first divided the New Testament into verses in 1551? See the testimony to that effect of Henry Stephens, his son, in the Preface to his Concordance.—*Ed.*

reason for this greatest miracle being omitted in the other Gospels.

Ibid. p. 155. B.

Christ might ungirt himself, and give more scope and liberty to his passions than any other man; both because he had no original sin within to drive him, &c.

How then is he said to have *condemned sin in the flesh*? Without guilt, without actual sin, assuredly he was; but *ἐγένετο σὰρξ*, and what can we mean by original sin relatively to the flesh, but that man is born with an animal life and a material organism that render him temptible to evil, and which tends to dispose the life of the will to contradict the light of the reason? Did St. Paul by *ὁμοιώματι σαρκὸς ἁμαρτίας* mean a deceptive resemblance? *

Ibid. D.

I can see no possible edification that can arise from these *ultra*-Scriptural speculations respecting our Lord.

Ibid. p. 157. A.

Though the Godhead never departed from the carcase * * yet because the human soul was departed from it, he was no man.

Donne was a poor metaphysician; that is, he never closely questioned himself as to the absolute meaning

* Rom. viii. 3. Mr. C. afterwards expressed himself to the same effect: "Christ's body, as mere body, or rather carcase (for body is an associated word), was no more capable of sin or righteousness than mine or yours; that his humanity had a capacity of sin, follows from its own essence. He was of like passions as we, and was tempted. How could he be tempted, if he had no formal capacity of being seduced?"—*Table Talk*, 2nd Edit. p. 261.—Ed.

of his words. What did he mean by the 'soul?' what by the 'body?' *

Ibid. D.

And I know that there are authors of a middle nature, above the philosophers, and below the Scriptures, the Apocryphal books.

A whimsical instance of the disposition in the mind for every pair of opposites to find an intermediate,—a *mesothesis* for every *thesis* and *antithesis*. Thus Scripture may be opposed to philosophy; and then the Apocryphal books will be philosophy relatively to Scripture, and Scripture relatively to philosophy.

Ibid. p. 159. B.

And therefore the same author (Epiphanius) says, that because they thought it an uncomely thing for Christ to weep for any temporal thing, some men have expunged and removed that verse out of St. Luke's Gospel, that *Jesus, when he saw that city, wept.* †

This, by the by, rather indiscreetly lets out the liberties which the early Christians took with their

* See Hooker's admirable declaration of the doctrine:—"These natures, from the moment of their first combination, have been and are for ever inseparable. For even when his soul forsook the tabernacle of his body, his Deity forsook neither body nor soul. If it had, then could we not truly hold either that the person of Christ was buried, or that the person of Christ did raise up itself from the dead. For the body separated from the Word can in no true sense be termed the person of Christ; nor is it true to say that the Son of God in raising up that body did raise up himself, if the body were not both with him and of him even during the time it lay in the sepulchre. The like is also to be said of the soul, otherwise we are plainly and inevitably Nestorians. The very person of Christ, therefore, for ever one and the self-same, was only touching bodily substance concluded within the grave, his soul only from thence severed, but by personal union his Deity still unseparably joined with both."—E. P. V. 52. 4.—*Keble's Edit.*—Ed.

† xix. 41.—Ed.

sacred writings. Origen, who, in answer to Celsus's reproach on this ground, confines the practice to the heretics, furnishes proofs of the contrary himself in his own comments.

Ibid. p. 161. D.

That world, which finds itself truly in an autumn in itself finds itself in a spring in our imaginations.

Worthy almost of Shakspeare !

SERMON XVII.—*Matt.* xix. 17. p. 163.

Ibid. E.

The words are part of a dialogue, of a conference, between Christ and a man who proposed a question to him ; to whom Christ makes an answer by way of another question, *Why callest thou me good ?* &c. In the words, and by occasion of them, we consider the text, the context, and the pretext : not as three equal parts of the building ; but the context, as the situation and prospect of the house ; the pretext, as the access and entrance into the house ; and then the text itself, as the house itself, as the body of the building : in a word, in the text the words ; in the context the occasion of the words ; in the pretext the purpose, the disposition of him who gave the occasion.

What a happy example of elegant division of a subject ! And so also the *compendium* of Christianity in the preceding paragraph (D). Our great divines were not ashamed of the learned discipline to which they had submitted their minds under Aristotle and Tully, but brought the purified products as sacrificial gifts to Christ. They baptised the logic and manly rhetoric of ancient Greece.

Ibid. p. 164. A. B.

Excellent illustration of fragmentary morality, in

which each man takes his choice of his virtues and vices.

Ibid. D.

Men perish with whispering sins, nay, with silent sins, sins that never tell the conscience they are sins, as often as with crying sins.

Yea, I almost doubt whether the truth here so boldly asserted is not of more general necessity for ordinary congregations, than the denunciation of the large sins that cannot remain *in incognito*.

Ibid. p. 165. A.

Venit procurrens, he came running. Nicodemus came not so, Nicodemus durst not avow his coming, and therefore he came creeping, and he came softly, and he came seldom, and he came by night.

Ah! but we trust in God that he did in fact come. The adhesion, the thankfulness, the love which arise and live after the having come, whether from spontaneous liking, or from a beckoning hope, or from a compelling good, are the truest *criteria* of the man's Christianity.

Ibid. B.

When I have just reason to think my superiors would have it thus, this is music to my soul; when I hear them say they would have it thus, this is rhetoric to my soul; when I see their laws enjoin it to be thus, this is logic to my soul; but when I see them actually, really, clearly, constantly do thus, this is a demonstration to my soul, and demonstration is the powerfulest proof. The eloquence of inferiors is in words, the eloquence of superiors is in action.

A just representation, I doubt not, of the general feeling and principle at the time Donne wrote. Men regarded the gradations of society as God's ordinances,

and had the elevation of a self-approving conscience in every feeling and exhibition of respect for those of ranks superior to their own. What a contrast with the present times! Is not the last sentence beautiful? "The eloquence of inferiors is in words, the eloquence of superiors is in action."

Ibid. B. and C.

He came to Christ, he ran to him; and when he was come, as St. Mark relates it, *he fell upon his knees to Christ*. He stood not then Pharisaically upon his own legs, his own merits, though he had been a diligent observer of the commandments before, &c.

All this paragraph is an independent truth; but I doubt whether in his desire to make every particle exemplary, to draw some Christian moral from it, Donne has not injudiciously attributed, *quasi per prolepsin*, merits inconsistent with the *finale* of a wealthy would-be proselyte. At all events, a more natural, and, perhaps, not less instructive interpretation might be made of the sundry movements of this religiously earnest and zealous admirer of Christ, and worshipper of Mammon. O, I have myself known such!

Ibid. D.

He was no ignorant man, and yet he acknowledged that he had somewhat more to learn of Christ than he knew yet. Blessed are they that inanimate all their knowledge, consummate all in Christ Jesus, &c.

The whole paragraph is pure gold. Without being aware of this passage in Donne, I expressed the same conviction, or rather declared the same experience, in the Appendix * to the Statesman's Manual. O! if

* (C.) which should be (B.) "The object of the preceding discourse was to recommend the Bible as the end and centre of our reading and

only one day in a week, Christians would consent to have the Bible as the only book, and their ministers labour to make them find all substantial good of all other books in their Bibles!

Ibid. E.

I remember one of the Panegyrics celebrates and magnifies one of the Roman emperors for this, that he would marry when he was young; that he would so soon confine and limit his pleasures, so soon determine his affections in one person.

It is surely some proof of the moral effect which Christianity has produced, that in all Protestant countries, at least, a writer would be ashamed to assign this as a ground of panegyric; as if promiscuous intercourse with those of the other sex had been a natural good, a privilege, which there was a great merit in foregoing! O! what do not women owe to Christianity! As Christians only it is that they do, or ordinarily can, cease to be things for men, instead of co-persons in one spiritual union.

Ibid. p. 166. A.

But such is often the corrupt inordinateness of greatness, that it only carries them so much beyond other men, but not so much nearer to God.

Like a balloon, away from earth, but not a whit nearer the arch of heaven. There is a praiseworthy relativeness and life in the morality of our best old divines. It is not a cold law in brass or stone; but

meditation. I can truly affirm of myself, that my studies have been profitable and availing to me only so far, as I have endeavoured to use all my other knowledge as a glass enabling me to receive more light in a wider field of vision from the Word of God."—*Ed.*

“this I may and should think of my neighbour, this of a great man,” &c.

Ibid. p. 167. A.

Christ was pleased to redeem this man from this error, and bring him to know truly what he was, that he was God. Christ, therefore, doth not rebuke this man, by any denying that he himself was good; for Christ doth assume that addition to himself, *I am the good shepherd*. Neither doth God forbid that those good parts which are in men should be celebrated with condign praise. We see that God, as soon as he saw that anything was good, he said so, he uttered it, he declared it, first of the light, and then of other creatures. God would be no author, no example of smothering the due praise of good actions. For surely that man hath no zeal to goodness in himself, that affords no praise to goodness in other men.

Very fine. But I think another—not, however, a different—view might be taken respecting our Lord’s intention in these words. The young noble, who came to him, had many praiseworthy traits of character; but he failed in the ultimate end and aim. What ought only to have been valued by him as means, was loved, and had a worth given to it, as an end in itself. Our Lord, who knew the hearts of men, instantly in the first words applies himself to this, and takes the occasion of an ordinary phrase of courtesy addressed to himself, to make the young man aware of the difference between a mere relative good and that which is absolutely good; that which may be called good, when regarded as a mean to good, but which must not be mistaken for, or confounded with, that which is good, and itself the end.

Ibid. B. C. D.

All excellent, and D. most so. Thus, thus our old divines showed the depth of their love and apprecia-

tion of the Scriptures, and thus led their congregations to feel and see the same. Here is Donne's authority (*Deus non est ens*, &c.) for what I have so earnestly endeavoured to show, that *Deus est ens super ens*, the ground of all being, but therein likewise absolute Being, in that he is the eternal self-affirmant, the I Am in that I Am; and that the key of this mystery is given to us in the pure idea of the will, as the alone *Causa Sui*.

O! compare this manhood of our Church divinity with the feeble dotage of the Paleyan school, the 'natural' theology, or watchmaking scheme, that knows nothing of the maker but what can be proved out of the watch, the unknown nominative case of the verb impersonal *fit*—*et natura est*; the 'it,' in short, in 'it rains,' 'it snows,' 'it is cold,' and the like. When, after reading the biographies of Walton and his contemporaries, I reflect on the crowded congregations, on the thousands, who with intense interest came to their hour and two hour long sermons, I cannot but doubt the fact of any true progression, moral or intellectual, in the mind of the many. The tone, the matter, the anticipated sympathies in the sermons of an age form the best moral criterion of the character of that age.

Ibid. E.

His name of Jehova we admire with a reverence.

Say, rather, Jehova, his name. It is not so properly a name of God, as God the Name,—God's name and God.

Ibid. p. 169. A.

Land, and money, and honour must be called goods, though but of fortune, &c.

We should distinguish between the conditions of our possessing goods and the goods themselves. Health, for instance, is ordinarily a condition of that working and rejoicing for and in God, which are goods in the end, and of themselves. Health, competent fortune, and the like are good as the negations of the preventives of good ; as clear glass is good in relation to the light, which it does not exclude. Health and ease without the love of God are plate glass in the darkness.

Ibid. p. 170.

Much of this page consists of play on words ; as, that which is useful as rain, and that which is of use as rain on a garden after drouth. There is also much sophistry in it. Pain is not necessarily an ultimate evil. As the mean of ultimate good, it may be a relative good ; but surely that which makes pain, anguish, heaviness necessary in order to good, must be evil. And so the Scripture determines. They are the *wages of sin* ; but God's infinite mercy raises them into sacraments, means of grace. Sin is the only absolute evil ; God the only absolute good. But as myriads of things are good relatively through participation of God, so are many things evil as the fruits of evil.

What is the apostasy, or fall of spirits ? That that which from the essential perfection of the Absolute Good could not but be possible, that is, have a potential being, but never ought to have been actual, did nevertheless strive to be actual ?—But this involved an impossibility ; and it actualised only its own potentiality.

What is the consequence of the apostasy ? That no philosophy is possible of man and nature but by assuming at once a zenith and a nadir, God and

Hades ; and an ascension from the one through and with a condescension from the other ; that is, redemption by prevenient and then auxiliary grace.

Ibid. p. 171. B.

So says St. Augustine, *Audeo dicere*, though it be boldly said, yet I must say it, *utile esse cadere in aliquod manifestum peccatum*, &c.

No doubt, a sound sense may be forced into these words : but why use words, into which a sound sense must be forced ? Besides, the subject is too deep and too subtle for a sermon. In the two following paragraphs, especially, Dr. Donne is too deep, and not deep enough. He treads waters, and dangerous waters. N.B. The Familists.

SERMON XVIII.—*Acts* ii. 36. p. 175.

Ibid. B.

I would paraphrase, or rather lead the way to this text, something as follows :—

Truth is a common interest ; it is every man's duty to convey it to his brother, if only it be a truth that concerns or may profit him, and he be competent to receive it. For we are not bound to say the truth, where we know that we cannot convey it, but very probably may impart a falsehood instead ; no falsehoods being more dangerous than truths misunderstood, nay, the most mischievous errors on record having been half-truths taken as the whole.

But let it be supposed that the matter to be communicated is a fact of general concernment, a truth of deep and universal interest, a momentous truth involved in a most awe-striking fact, which all responsible creatures are competent to understand, and of which

no man can safely remain in ignorance. Now this is the case with the matter on which I am about to speak; *therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ!*

Ibid. p. 176. A. B. C.

True Christian love not only permits, but enjoins, courtesy. God himself, says Donne, gave us the example.

Ibid. p. 177. A. C. E.

All excellent, and E. of deeper worth. All that is wanting here is to determine the true sense of 'knowing God,'—that sense in which it is revealed that to know God is life everlasting.

Ibid. p. 178. A.

Now the universality of this mercy hath God enlarged and extended very far, in that he proposes it even to our knowledge; *sciant*, let all know it. It is not only *credant*, let all believe it; for the infusing of faith is not in our power; but God hath put it in our power to satisfy their reason, &c.

A question is here affirmatively started of highest importance and of deepest interest, that is, faith so distinguished from reason, *credat* from *sciat*, that the former is an infused grace 'not in our power;' the latter an inherent quality or faculty, on which we are able to calculate as man with man. I know not what to say to this. Faith seems to me the coadunation of the individual will with the reason, enforcing adherence alike of thought, act, and affection to the Universal Will, whether revealed in the conscience, or by the light of reason, however the same may contravene, or apparently contradict, the will and

mind of the flesh, the presumed experience of the senses and of the understanding, as the faculty, or intelligential yet animal instinct, by which we generalise the notices of the senses, and substantiate their *spectra* or *phænomena*. In this sense, therefore, and in this only, I agree with Donne. *No man cometh to Christ unless the Father lead him*. The corrupt will cannot, without prevent as well as auxiliary grace, be unitively subordinated to the reason, and again, without this union of the moral will, the reason itself is latent. Nevertheless, I see no advantage in not saying the 'will,' or in substituting the term 'faith' for it. But the sad non-distinction of the reason and the understanding throughout Donne, and the confusion of ideas and conceptions under the same term, painfully inturbidates his theology. Till this distinction of the *νοῦς* and the *φρόνημα σαρκὸς* be seen, nothing can be seen aright. Till this great truth be mastered, and with the sight that is insight, other truths may casually take possession of the mind, but the mind cannot possess them. If you know not this, you know nothing; for if you know not the diversity of reason from the understanding, you know not reason; and reason alone is knowledge.

All that follows in B. is admirable, worthy of a divine of the Church of England, the National and the Christian, and indeed proves that Donne was at least possessed by the truth which I have always laboured to enforce, namely, that faith is the *apotheosis* of the reason in man, the complement of reason, the will in the form of the reason. As the basin-water to the fountain shaft, such is will to reason in faith. The whole will shapes itself in the image of God wherein it had been created, and shoots on high toward, and in the glories of, Heaven!

Ibid. D.

If we could have been in Paradise, and seen God take a clod of red earth, and make that wretched clod of contemptible earth such a body as should be fit to receive his breath, &c. .

A sort of pun on the Hebrew word *Adam* or red earth, common in Donne's age, but unworthy of Donne, who was worthy to have seen deeper into the Scriptural sense of the 'ground,' the Hades, the multitude, the many *absque numero et infra numerum*, that which is below, as God is that which transcends, intellect.

Ibid. p. 179. B.

We place in the School, for the most part, the infinite merit of Christ Jesus * * rather *in pacto* than *in persona*, rather that this contract was thus made between the Father and the Son, than that whatsoever that person, thus consisting of God and Man, should do, should, only in respect of the person, be of an infinite value and extension to that purpose, &c.

O, this is sad misty divinity! far too scholastical for the pulpit, far too vague and unphilosophic for the study.

Ibid. p. 180. A.

Quis nisi infidelis negaverit apud inferos fuisse Christum? says St. Augustine.

Where? * Pearson expressly asserts and proves that the clause was in none of the ancient creeds or confessions. And even now the sense of these words, *He descended into hell*, is in no Reformed Church determined as an article of faith.

* Ep. 99. See Pearson, Art. v.—Ed.

Ibid. p. 182. D.

Audacter dicam, says St. Hierome, *cum omnia posset Deus, suscitare virginem post ruinam non potest.*

One instance among hundreds of the wantonness of phrase and fancy in the Fathers. What did Jerome mean? *quod Deus membranam hymenis luniformem reproducere nequit?* No; that were too absurd. What then?—that God cannot make what has been not to have been? Well then, why not say that, since that is all you can mean?

SERMON XIX.—*Rev.* xx. 6. p. 183.

The exposition of the text in this sermon is a lively instance how much excellent good sense a wise man, like Donne, can bring forth on a passage which he does not understand. For to say that it may mean either X, or Y, or Z, is to confess he knows not what it means; but that if it be X, then, &c.; if Y, then, &c.; and lastly if it be Z, then, &c.; that is to say, that he understands X, Y, and Z; but does not understand the text itself.

Ibid. p. 185. B.

Seas of blood and yet but brooks, tuns of blood and yet but basons, compared with the sacrifices, the sacrifices of the blood of men, in the persecutions of the primitive Church. For every ox of the Jew, the Christian spent a man; and for every sheep and lamb, a mother and her child, &c.

Whoo! Had the other nine so called persecutions been equal to the tenth, that of Diocletian, Donne's assertion here would be extravagant.

SERMON XXXIV.—*Rom. viii. 16. p. 332.**Ibid. p. 335. A.*

But by what manner comes He from them ? By proceeding.

If this mystery be considered as words, or rather sounds vibrating on some certain ears, to which the belief of the hearers assigned a supernatural cause, well and good ! What else can be said ? Such were the sounds : what their meaning is, we know not ; but such sounds not being in the ordinary course of nature, we of course attribute them to something extra-natural. But if God made man in his own image, therein as in a mirror, misty no doubt at best, and now cracked by peculiar and inherited defects—yet still our only mirror—to contemplate all we can of God, this word ‘proceeding’ may admit of an easy sense. For if a man first used it to express as well as he could a notion found in himself as man *in genere*, we have to look into ourselves, and there we shall find that two facts of vital intelligence may be conceived ; the first, a necessary and eternal outgoing of intelligence (*νοῦς*) from being (*τὸ ὄν*), with the will as an accompaniment, but not from it as a cause,—in order, though not necessarily in time, precedent. This is true filiation. The second is an act of the will and the reason, in their purity strict identities, and therefore not begotten or filiated, but proceeding from intelligent essence and essential intelligence combining in the act, necessarily and coeternally. For the coexistence of absolute spontaneity with absolute necessity is involved in the very idea of God, one of whose intellectual definitions is, the *synthesis, generative ad extra, et annihilative, etsi inclusive, quoad se*, of all conceivable *antitheses* ; even

as the best moral definition—(and, O ! how much more godlike to us in this state of antithetic intellect is the moral beyond the intellectual!)—is, God is love. This is to us the high prerogative of the moral, that all its dictates immediately reveal the truths of intelligence, whereas the strictly intellectual only by more distant and cold deductions carries us towards the moral. For what is love? Union with the desire of Union. God therefore is the cohesion and the oneness of all things; and dark and dim is that system of ethics, which does not take oneness as the root of all virtue. Being, Mind, Love in action, are ideas distinguishable though not divisible; but Will is incapable of distinction or division: it is equally implied in vital action, in essential intelligence, and in effluent love or holy action. Now will is the true principle of identity, of selfness, even in our common language. The will, therefore, being indistinguishably one, but the possessive powers triply distinguishable, do perforce involve the notion expressed by a Trinity of three Persons and one God. There are three Persons eternally coexisting, in whom the one Will is totally all in each; the truth of which mystery we may know in our own minds, but can understand by no analogy. For “the wind ministrant to divers at the same moment”—thence to aid the fancy—borrows or rather steals from the mind the idea of ‘total in *omni parte*,’ which alone furnishes the analogy; but that both it and by it a myriad of other material images do enwrap themselves in *hac veste non sua*, and would be even no objects of conception if they did not; yea, that even the very words, ‘conception,’ ‘comprehension,’ and all in all languages that answer to them, suppose this trans-impression from the mind, is an argument better than all analogy.

SERMON XXXV.—*Mat. xii. 31. p. 341.**Ibid. p. 342. B.*

First then, for the first term, *sin*, we use to ask in the school, whether any action of man's can have *rationem demeriti*; whether it can be said to offend God, or to deserve ill of God? for whatsoever does so, must have some proportion with God.

This appears to me to furnish an interesting example of the bad consequences in reasoning, as well as in morals, of the *cui bono? cui malo?* system of ethics,—that system which places the good and evil of actions in their painful or pleasurable effects on the sensuous or passive nature of sentient beings, not in the will, the pure act itself. For, according to this system, God must be either a passible and dependent being,—that is, not God,—or else he must have no interest, and therefore no motive or impulse, to reward virtue or punish vice. The veil which the Epicureans threw over their atheism was itself an implicit atheism. Nay, the world itself could not have existed; and as it does exist, the origin of evil (for if evil means no more than pain *in genere*, evil has a true being in the order of things) is not only a difficulty of impossible solution, but is a fact necessarily implying the non-existence of an omnipotent and infinite goodness,—that is of God. For to say that I believe in a God, but not that he is omnipotent, omniscient, and all-good, is as mere a contradiction in terms as to say, I believe in a circle, but not that all the rays from its centre to its circumference are equal.

I cannot read the profound truth so clearly expressed by Donne in the next paragraph—"it does not only want that rectitude, but it should have that

rectitude, and therefore hath a sinful want"—without an uneasy wonder at its incongruity with the preceding dogmas.

SERMON LXXI.—*Mat.* iv. 18, 19, 20. p. 717.

Ibid. p. 725. A.

But still consider, that they did but leave their nets, they did not burn them. And consider, too, that they left but nets, those things which might entangle them, and retard them in their following of Christ, &c.

An excellent paragraph, grounded on a mere pun. Such was the taste of the age; and it is an awful joy to observe, that not great learning, great wit, great talent, not even (as far as without great virtue that can be) great genius, were effectual to preserve the man from the contagion, but only the deep and wise enthusiasm of moral feeling. Compare in this light Donne's theological prose even with that of the honest Knox; and, above all, compare Cowley with Milton.

SERMON LXXII.—*Mat.* iv. 18, 19, 20. p. 726.

Ibid. p. 727. A.—E.

It is amusing to see the use which the Christian divines make of the very facts in favour of their own religion, with which they triumphantly battered that of the heathens; namely, the gross and sinful anthropomorphism of their representations of the Deity; and yet the heathen philosophers and priests—Plutarch for instance—tell us as plainly as Donne or Aquinas can do, that these are only accommodations to human modes of conception,—the divine nature being in itself impassible;—how otherwise could it be the prime agent?

Paganism needs a true philosophical judge. Condemned it will be, perhaps, more heavily than by the present judges, but not from the same statutes nor on the same evidence.

In fine.

If our old divines, in their homiletic expositions of Scripture, wire-drew their text, in the anxiety to evolve out of the words the fulness of the meaning expressed, implied, or suggested, our modern preachers have erred more dangerously in the opposite extreme, by making their text a mere theme, or *motto*, for their discourse. Both err in degree; the old divines, especially the Puritans, by excess,—the modern, by defect. But there is this difference to the disfavor of the latter, that the defect in degree alters the kind. It was on God's holy word that our Hookers, Donnes, Andrewses preached; it was Scripture bread that they divided, according to the needs and seasons. The preacher of our days expounds, or appears to expound, his own sentiments and conclusions, and thinks himself evangelic enough if he can make the Scripture seem in conformity with them.

Above all, there is something to my mind at once elevating and soothing in the idea of an order of learned men reading the many works of the wise and great, in many languages, for the purpose of making one book contain the life and virtue of all others, for their brethren's use who have but that one to read. What, then, if that one book be such, that the increase of learning is shown by more and more enabling the mind to find them all in it! But such, according to my experience—hard as I am on three-score—the Bible is, as far as all moral, spiritual, and prudential,—all private, domestic, yea, even political, truths and interests are concerned. The astronomer,

chemist, mineralogist, must go elsewhere; but the Bible is the book for the man.

FULLER'S HOLY STATE.

B. I. c. ix. Life of Eliezer.

He will not truant it now in the afternoon; but with convenient speed returns to Abraham, who onely was worthy of such a servant, who onely was worthy of such a master.

On my word, Eliezer did his business in an orderly and sensible manner, but what there is to call forth this hyper-encomiastic, "who only"—I cannot see.

B. II. c. iii. Life of Paracelsus.

It is matter of regret with me, that Fuller (whose wit alike in quantity, quality, and perpetuity, surpassing that of the wittiest in a witty age, robbed him of the praise not less due to him for an equal superiority in sound, shrewd, good sense, and freedom of intellect,) had not looked through the two Latin folios of Paracelsus's works. It is not to be doubted that a rich and delightful article would have been the result. For who, like Fuller, could have brought out and set forth this singular compound of true philosophic genius with the morals of a quack and the manners of a king of the gypsies! Nevertheless, Paracelsus belonged to his age—the dawn of experimental science; and a well written critique on his life and writings would present, through the magnifying-glass of a caricature, the distinguishing features of the Helmonts, Kirchers, &c.; in short, of the host of naturalists of the sixteenth century. The period

might begin with Paracelsus and end with Sir Kenelm Digby.

N.B. The potential (Λόγος θεάνθρωπος) the ground of the prophetic, directed the first thinkers (the Mystae) to the metallic bodies, as the key of all natural science. The then actual blended with this instinct all the fancies and fond desires, and false perspective of the childhood of intellect. The essence was truth, the form was folly; and this is the definition of alchemy. Nevertheless, the very terms bear witness to the veracity of the original instinct. The world of sensible experience cannot be more luminously divided than into the modifying powers, τὸ ἄλλο,—that which differences, makes this other than that; and the μετ' ἄλλο—that which is beyond, or deeper than the modification. *Metallon* is strictly the base of the mode; and such have the metals been determined to be by modern chemistry. And what are now the general problems of chemistry? The difference of the metals themselves, their origin, the causes of their locations, of their co-existence in the same ore—as, for instance, iridium, osmium, palladium, rhodium, and iron with platinum. Were these problems solved, the results who dare limit? In addition to the *méchanique céleste*, we might have a new department of astronomy, the *chymie céleste*, that is, a philosophic astrology. And to this I do not hesitate to refer the whole connection between alchemy and astrology, the same divinity in the idea, the same childishness in the attempt to realise it. Nay, the very invocations of spirits were not without a ground of truth. The light was for the greater part suffocated, and the rest fantastically refracted, but still it was light struggling in the darkness. And I am persuaded that to the full triumph of science, it will be necessary that nature should be commanded

more spiritually than hitherto, that is, more directly in the power of the will.

B. IV. c. xix. The Prince.

He sympathizeth with him that by a proxy is corrected for his offence.

See Sir W. Scott's "Fortunes of Nigel." In an oriental despotism one would not have been surprised at finding such a custom, but in a Christian court, and under the light of Protestantism, it is marvellous. It would be well to ascertain, if possible, the earliest date of this contrivance; whether it existed under the Plantagenets, or whether first under the Tudors, or lastly, whether it was a precious import from Scotland with gentle King Jamie.

Ibid. c. xxi. The King.

He is a mortal god.

Compare the fulsome flattery of these and other passages in this volume (though modest to the common language of James's priestly courtiers) with the loyal but free and manly tone of Fuller's later works, towards the close of Charles the First's reign, and under the Commonwealth and Protectorate. And doubtless this was not peculiar to Fuller: but a great and lasting change was effected in the mind of the country generally. The bishops and other church dignitaries tried for a while to renew the old king-godding *mumpsimus*; but the second Charles laughed at them, and they quarrelled with his successor, and hated the hero who delivered them from him too thoroughly to have flattered him with any unction, even if William's Dutch phlegm had not precluded the attempt, by making its failure certain.

FULLER'S PROFANE STATE.

B. V. c. II.

God gave magistrates power to punish them, else they bear the sword in vain. They may command people to serve God, who herein have no cause to complain.

And elsewhere. The only serious *macula* in Fuller's mind is his uniform support of the right and duty of the civil magistrate to punish errors in belief. Fuller would, indeed, recommend moderation in the practice, but of *upas*, *woorara*, and persecution, there are no moderate doses possible.

FULLER'S APPEAL OF INJURED INNOCENCE.

Part I. c. v.

Yet there want not learned writers (whom I need not name) of the opinion that even the instrumental penmen of the Scripture might commit *ἀμάρτηματα μνημονικά*, though open that window to profaneness, and it will be in vain to shut any dores: *let God be true, and every man a lyer.*

It has been matter of complaint with hundreds, yea, it is an old cuckoo-song of grim saints, that the Reformation came to its close long before it came to its completion. But the cause of this imperfection has been fully laid open by no party,—*scilicet*, that in divines of both parties of the Reformers, the Protestants and the Detestants, there was the same relic of the Roman *lues*,—the habit of deciding for or against the orthodoxy of a position, not according to its truth and falsehood, not on grounds of reason or of history, but by the imagined consequences of the position. The very same principles on which

the pontifical polemics vindicate the Papal infallibility, Fuller *et centum alii* apply to the (if possible) still more extravagant notion of the absolute truth and divinity of every syllable of the text of the books of the Old and New Testament as we have it.

Ibid.

Sure I am, that one of as much meekness as some are of moroseness, even upright Moses himself, in his service of the essential and increated truth (of higher consequence than the historical truth controverted betwixt us) had notwithstanding *a respect to the reward*.—Heb. xi. 26.

In religion, the faith presupposed in the respect, and as its condition, gives to the motive a purity and an elevation which of itself, and where the recompense is looked for in temporal and carnal pleasures or profits, it would not have.

FULLER'S CHURCH HISTORY.

B. I. c. v.

PELAGIUS.—Let no foreiner insult on the infelicity of our land in bearing this monster.

It raises, or ought to raise, our estimation of Fuller's good sense and the general temperance of his mind, when we see the heavy weight of prejudices, the universal code of his age, incumbent on his judgment, and which nevertheless left sanity of opinion, the general character of his writings; this remark was suggested by the term "monster" attached to the worthy Cambrian Pelagius—the teacher *Arminianismi ante Arminium*.

B. II. c. vii. s. 8.

Whereas in Holy Writ, when the Apostles (and the Papists commonly call Augustin the English Apostle, how properly

we shall see hereafter) went to a foreign nation, *God gave them the language thereof, &c.*

What a loss that Fuller has not made a reference to his authorities for this assertion! I am sure he could have found none in the New Testament, but facts that imply, and, in the absence of all such proof, prove, the contrary.

Ibid. s. 6.

Thus we see the whole week beset with Saxon idols, whose pagan gods were the godfathers of the days, and gave them their names. *This some zealot may behold as the object of a necessary reformation, desiring to have the days of the week new dipt, and called after other names.* Though indeed this supposed scandal will not offend the wise, as beneath their notice, and cannot offend the ignorant, as above their knowledge.

A curious prediction fulfilled a few years after in the Quakers, and well worthy of being extracted and addressed to the present Friends. Memorandum.—It is the error of the Friends, but natural and common to almost all sects,—the perversion of the wisdom of the first establishers of their sect into their own folly, by not distinguishing between the conditionally right and the permanently and essentially so. For example. It was right conditionally in the Apostles to forbid black puddings even to the Gentile Christians, and it was wisdom in them; but to continue the prohibition would be folly and Judaism in us. The elder Church very sensibly distinguished episcopal from apostolic inspiration, the episcopal spirit,—that which dictated what was fit and profitable for a particular community or Church at a particular period, from the apostolic and catholic spirit which dictated truth and duties of permanent and universal obligation.

Ibid. c. vii.

This Latin dedication is remarkably pleasing and elegant. Milton in his classical youth, the æra of Lycidas, might have written it—only he would have given it in Latin verse.

B. X. c. xvii.

Bp. of London. May your Majesty be pleased, that the ancient canon may be remembered, *Scismatici contra episcopos non sunt audiendi*. And there is another decree of a very ancient council, that no man should be admitted to speak against that whereunto he hath formerly subscribed.

And as for you, doctor Reynolds, and your sociates, how much are you bound to his Majestie's clemencye, permitting you, contrary to the statute *primo Elizabethæ*, so freely to speak against the liturgie and discipline established. Faine would I know the end you aime at, and whether you be not of Mr. Cartwright's minde, who affirmed, that we ought in ceremonies rather to conforme to the Turks than to the Papists. I doubt you approve this position, because here appearing before his Majesty in Turkey gownes, not in your scholastic habits, according to the order of the universities.

If any man, who like myself hath attentively read the Church History of the reign of Elizabeth, and the conference before, and with, her pedant successor, can show me any essential difference between Whitgift and Bancroft during their rule, and Bonner and Gardiner in the reign of Mary, I will be thankful to him in my heart and for him in my prayers. One difference I see, namely, that the former professing the New Testament to be their rule and guide, and making the fallibility of all Churches and individuals an article of faith, were more inconsistent, and therefore less excusable, than the Popish persecutors.
—30 Aug. 1824.

N.B. The crimes, murderous as they were, were

the vice and delusion of the age, and it is ignorance to lack charity towards the persons, Papist or Protestant; but the tone, the spirit, characterises and belongs to, the individual: for example, the bursting spleen of this Bancroft, not so satisfied with this precious arbitrator for having pre-condemned his opponents, as fierce and surly with him for not hanging them up unheard.

At the end.

Next to Shakspeare, I am not certain whether Thomas Fuller, beyond all other writers, does not excite in me the sense and emotion of the marvellous; the degree in which any given faculty or combination of faculties is possessed and manifested, so far surpassing what one would have thought possible in a single mind, as to give one's admiration the flavour and quality of wonder! Wit was the stuff and substance of Fuller's intellect. It was the element, the earthen base, the material which he worked in, and this very circumstance has defrauded him of his due praise for the practical wisdom of the thoughts, for the beauty and variety of the truths, into which he shaped the stuff. Fuller was incomparably the most sensible, the least prejudiced, great man of an age that boasted a galaxy of great men. He was a very voluminous writer, and yet in all his numerous volumes on so many different subjects, it is scarcely too much to say, that you will hardly find a page in which some one sentence out of every three does not deserve to be quoted for itself—as motto or as maxim. God bless thee, dear old man! may I meet with thee! which is tantamount to—may I go to heaven!—July, 1829.

HENRY MORE'S THEOLOGICAL WORKS.*

THERE are three principal causes to which the imperfections and errors in the theological schemes and works of our elder divines, the glories of our Church,—men of almost unparalleled learning and genius, the rich and robust intellects from the reign of Elizabeth to the death of Charles II.,—may, I think, be reasonably attributed. And striking, unusually striking, instances of all three abound in this volume; and in the works of no other divine are they more worthy of being regretted: for hence has arisen a depreciation of Henry More's theological writings, which yet contain more original, enlarged, and elevating views of the Christian dispensation than I have met with in any other single volume. For More had both the philosophic and the poetic genius, supported by immense erudition. But unfortunately the two did not amalgamate. It was not his good fortune to discover, as in the preceding generation William Shakspeare discovered, a *mordant* or common base of both, and in which both the poetic and the philosophical power blended in one.

These causes are,—

First, and foremost,—the want of that logical *προπαιδεία δοκιμαστική*, that critique of the human intellect, which, previously to the weighing and measuring of this or that, begins by assaying the weights, measures, and scales themselves; that fulfilment of the heaven-descended *nosce teipsum*, in respect

* Folio. 1708.—Ed.

to the intellective part of man, which was commenced in a sort of tentative broadcast way by Lord Bacon in his *Novum Organum*, and brought to a systematic completion by Immanuel Kant in his *Kritik der reinen Vernunft, der Urtheilskraft, und der metaphysische Anfangsgründe der Naturwissenschaft*.

From the want of this searching logic, there is a perpetual confusion of the subjective with the objective in the arguments of our divines, together with a childish or anile overrating of human testimony, and an ignorance in the art of sifting it, which necessarily engendered credulity.

Second,—the ignorance of natural science, their physiography scant in fact, and stuffed out with fables; their physiology imbrangled with an inapplicable logic and a misgrowth of *entia rationalia*, that is, substantiated abstractions; and their physiogony a blank or dreams of tradition, and such “intentional colours” as occupy space but cannot fill it. Yet if Christianity is to be the religion of the world, if Christ be that Logos or Word that *was in the beginning*, by whom all things *became*; if it was the same Christ who said, *Let there be light*; who in and by the creation commenced that great redemptive process, the history of life which begins in its detachment from nature, and is to end in its union with God;—if this be true, so true must it be that the book of nature and the book of revelation, with the whole history of man as the intermediate link, must be the integral and coherent parts of one great work: and the conclusion is, that a scheme of the Christian faith which does not arise out of, and shoot its beams downward into, the scheme of nature, but stands aloof as an insulated afterthought, must be false or distorted in all its particulars. In confirmation of

this position, I may challenge any opponent to adduce a single instance in which the now exploded falsities of physical science, through all its revolutions from the second to the seventeenth century of the Christian era, did not produce some corresponding warps in the theological systems and dogmas of the several periods.

The third and last cause, and especially operative in the writings of this author, is the presence and regnancy of a false and fantastic philosophy, yet shot through with refracted light from the not risen but rising truth,—a scheme of physics and physiology compounded of Cartesian mechanics and empiricism (for it was the credulous childhood of experimentalism), and a corrupt, mystical, theurgical, pseudo-Platonism, which infected the rarest minds under the Stuart dynasty. The only not universal belief in witchcraft and apparitions, and the vindication of such monster follies by such men as Sir M. Hale, Glanville, Baxter, Henry More, and a host of others, are melancholy proofs of my position. Hence, in the first chapters of this volume, the most idle inventions of the ancients are sought to be made credible by the most fantastic hypotheses and analogies.

To the man who has habitually contemplated Christianity as interesting all rational finite beings, as the very *spirit of truth*, the application of the prophecies as so many fortune-tellings and sooth-sayings to particular events and persons, must needs be felt as childish—like faces seen in the moon, or the sediments of a teacup. But reverse this, and a Pope and a Buonaparte can never be wanting,—the molehill becomes an Andes. On the other hand, there are few writers whose works could be so easily defecated as More's. Mere omission would suffice ; and perhaps one half (an unusually large proportion)

would come forth from the furnace pure gold ; if but a fourth, how great a gain !

EXPLANATION OF THE GRAND MYSTERY OF GODLINESS.

Dedication. *Servorum illius omnium indignissimus.*

Servus indignissimus, or *omnino indignus*, or any other positive self-abasement before God, I can understand ; but how an express avowal of unworthiness, comparatively superlative, can consist with the Job-like integrity and sincerity of profession especially required in a solemn address to Him, to whom all hearts are open, this I do not understand in the case of such men as Henry More, Jeremy Taylor, Richard Baxter were, and by comparison at least with the multitude of evil doers, must have believed themselves to be.

Ibid. V. c. xiv. s. 3.

This makes me not so much wonder at that passage of Providence, which allowed so much virtue to the bones of the martyr Babylas, once bishop of Antioch, as to stop the mouth of Apollo Daphneus when Julian would have enticed him to open it by many a fat sacrifice. To say nothing of several other memorable miracles that were done by the reliques of saints and martyrs in those times.

Strange lingering of childish credulity in the most learned and in many respects enlightened divines of the Protestant episcopal church even to the time of James II. ! The Popish controversy at that time made a great clearance.

Ibid. s. 2.

At one time Professor Eichorn had persuaded me that the Apocalypse was authentic ; that is, a Danielitic

dramatic poem written by the Apostle and Evangelist John, and not merely under his name. But the repeated perusal of the vision has sadly unsettled my conclusion. The entire absence of all spirituality perplexes me, as forming so strong a contrast with the Gospel and Epistles of John; and then the too great appearance of an allusion to the fable of Nero's return to life and empire, to Simon Magus and Apollonius of Tyana on the one hand (that is the Eichornian hypothesis), and the insurmountable difficulties of Joseph Mede and others on to Bicheno and Faber on the other. In short, I feel just as both Luther and Calvin felt,—that is, I know not what to make of it, and so leave it alone.

It is much to be regretted that we have no contemporary history of Apollonius, or of the reports concerning him, and the popular notions in his own time. For from the romance of Philostratus we cannot be sure as to the fact of the lies themselves. It may be a lie, that there ever was such or such a lie in circulation.

Ibid. c. xv. s. 2.

Fourthly. The *little horn*, Dan. vii. that rules *for a time and times and half a time*, it is evident that it is not Antiochus Epiphanes, because this *little horn* is part of the fourth beast—namely, the Roman.

Is it quite clear that the Macedonian was not the fourth empire;—1. the Assyrian; 2. the Median; 3. the Persian; 4. the Macedonian? However, what a strange prophecy, that, *e confesso* having been fulfilled, remains as obscure as before!

Ibid. s. 6.

And ye shall have the tribulation of ten days,—that is, the utmost extent of tribulation; beyond which there is nothing further, as there is no number beyond ten.

It means, I think, the very contrary. *Decem dierum* is used even in Terence for a very short time.* In the same way we say, a nine days' wonder.

Ibid. c. xvi. s. 1.

But for further conviction of the excellency of Mr. Mede's way above that of Grotius, I shall compare some of their main interpretations.

Hard to say which of the two, Mede's or Grotius', is the more improbable. Beyond doubt, however, the Cherubim are meant as the scenic ornature borrowed from the Temple.

Ibid. s. 2.

That this *rider of the white horse* is Christ, they both agree in.

The *white horse* is, I conceive, Victory or Triumph—that is, of the Roman power—followed by Slaughter, Famine, and Pestilence. All this is plain enough. The difficulty commences after the writer is deserted by his historical facts, that is, after the sacking of Jerusalem.

Ibid. s. 5.

It would be no easy matter to decide, whether Mede *plus* More was at a greater distance from the meaning, or Grotius from the poetry, of this eleventh chapter of the Revelations; whether Mede

* *Decem dierum vix mihi est familia.* Heaut. v. 1.—Ed.

was more wild, or Grotius more tame, flat, and prosaic.

Ibid. c. xvii. s. 8.

The Old and New Testament, which by a *prosopopeia* are here called the *two witnesses*.

Where is the probability of this, so long before the existence of the collection since called the New Testament?

Ibid. VI. c. i. s. 2.

We may draw from this passage (1 *Thess.* iv. 16, 17.) the strongest support of the fact of the ascension of Christ, or at least of St. Paul's (and of course of the first generations of Christians') belief of it. For had they not believed his ascent, whence could they have derived the universal expectation of his descent,—his bodily, personal descent? The only scruple is, that all these circumstances were parts of the Jewish *cabala* or idea of the Messiah by the spiritualists before the Christian æra, and therefore taken for granted with respect to Jesus as soon as he was admitted to be the Messiah.

Ibid. s. 6.

But light-minded men, whose hearts are made dark with infidelity, care not what antic distortions they make in interpreting Scripture, so they bring it to any show of compliance with their own fancy and incredulity.

Why so very harsh a censure? What moral or spiritual, or even what physical, difference can be inferred from all men's dying, this of one thing, that of another, a third, like the martyrs, burnt

alive, or all in the same way? In any case they all die, and all pass to judgment.

Ibid. c. xv.

With his *semi*-Cartesian, *semi*-Platonic, *semi*-Christian notions, Henry More makes a sad jumble in his assertion of chronochorhistorical Christianity. One decisive reference to the ascension of the visible and tangible Jesus from the surface of the earth upward through the clouds, pointed out in the writings of St. Paul or in the Gospel, beginning as it certainly did, and as in the copy according to Mark it now does, with the baptism of John, or in the writings of the Apostle John, would have been more effective in flooring Old Nic of Amsterdam* and his familiars, than volumes of such "may be's," "perhappes," and "should be rendered," as these.

Ibid. VIII. c. ii. c. vi.

I must confess our Saviour compiled no books, it being a piece of pedantry below so noble and divine a person, &c.

Alas! all this is woefully beneath the dignity of Henry More, and shockingly against the majesty of the High and Holy One, so very unnecessarily compared with Hendrick Nicholas, of Amsterdam, mercer!

Ibid. X. c. xiii. s. 5, 6.

A new sect naturally attracts to itself a portion of the madmen of the time, and sets another portion into activity as alarmists and opponents. I cannot therefore pretend to say what More

* Hendrick Nicholas and the Family of Love.—*Ed.*

might not have found in the writings, or heard from the mouth of some lunatic who called himself a Quaker. But I do not recollect, in any work of an acknowledged Friend, a denial of the facts narrated by the Evangelists, as having really taken place in the same sense as any other facts of history. If they were symbols of spiritual acts and processes, as Fox and Penn contended, they must have been or happened;—else how could they be symbols?

It is too true, however, that the positive creed of the Quakers is and ever has been extremely vague and misty. The deification of the conscience, under the name of the Spirit, seems the main article of their faith; and of the rest they form no opinion at all, considering it neither necessary nor desirable. I speak of Quakers in general. But what a lesson of experience does not this thirteenth chapter of so great and good a man as H. More afford to us, who know what the Quakers really are! Had the followers of George Fox, or any number of them collectively, acknowledged the mad notions of this Hendrick Nicholas? If not——

INQUIRY INTO THE MYSTERY OF INIQUITY.

Part II. H. c. 2.

Confutation of Grotius on the 17th chapter of the Apocalypse.

Has or has not Grotius been overrated? If Grotius applied these words (*magnus testis et historicum diligentissimus inquisitor*) to Epiphanius in honest earnest, and not ironically, he must have been greatly inferior in sound sense and critical tact both to Joseph Scaliger and to Rhenferd. Strange, that to Henry More, a poet and a man of fine

imagination, it should never have occurred to ask himself, whether this scene, Patmos, with which the drama commences, was not a part of the poem, and, like all other parts, to be interpreted symbolically? That the poetic—and I see no reason for doubting the real—date of the Apocalypse is under Vespasian, is so evidently implied in the five kings preceding (for Galba, Otho, and Vitellius, were abortive emperors), that it seems to me quite lawless to deny it. That *Λατίνος* is the meaning of the 666, (c. xiii. 18.) and the treasonable character of this, are both shown by Irenæus's pretended rejection, and his proposal of the perfectly senseless *Teitan* instead.

HEINRICHS'S COMMENTARY ON THE APOCALYPSE.*

P. 245.

It seems clear that Irenæus invented the unmeaning *Teitan*, in order to save himself from the charge of treason, to which the *Lateinos* might have exposed him. See Rabelais *passim*.

P. 246.

Nec magis blandiri poterit alterum illud nomen, Teitan, quod studiose commendavit Irenæus.

No! *non studiose, sed ironice commendavit Irenæus.* Indeed it is ridiculous to suppose that Irenæus was in earnest with *Teitan*. His meaning evidently is:—if not *Lateinos*, which has a meaning, it is some one

* Göttingen, 1821. The few following notes are, something out of order, inserted here in consequence of their connection with the immediately preceding remarks in the text.—*Ed.*

of the many names having the same numeral power, to which a meaning is to be found by the fulfilment of the prophecy. My own conviction is, that the whole is an ill-concerted conundrum, the secret of which died with the author. The general purpose only can be ascertained, namely, some test, partaking of religious obligation, of allegiance to the sovereignty of the Roman Emperor.

If I granted for a moment the truth of Heinrichs's supposition, namely, that, according to the belief of the Apocalypse, the line of the Emperors would cease in Titus the seventh or complete number (Galba, Otho, and Vitellius, being omitted) by the advent of the Messiah;—if I found my judgment more coerced by his arguments than it is,—then I should use this book as evidence of the great and early discrepance between the Jewish-Christian Church and the Pauline; and my present very serious doubts respecting the identity of John the Theologian and John the Evangelist would become fixed convictions of the contrary.

P. 91. *Rev. xvii. 11.*

Among other grounds for doubting this interpretation (that *the eighth* in v. 11. is Satan), I object, 1. that it almost necessitates the substitution of the Coptic *ἄγγελος* for *ὄγδοος* against all the MSS., and without any Patristic hint. For it seems a play with words unworthy the writer, to make Satan, who possessed all the seven, himself an *eighth*, and still worse if *the eighth*:—2. that it is not only a great and causeless inconcinnity in style, but a wanton adding of obscurity to the obscure to have, first, so carefully distinguished (c. xiii. 1—11.) the *δράκων* from the two *θήρια*, and the one *θηρίον* from the other, and then to make *θηρίον* the appellative of

the *δράκων* ; as if having in one place told of Nicholas *senior*, Dick and another Dick his cousin, I should soon after talk of Dick, meaning old Nicholas by that name; that is, having discriminated Nicholas from Dick, then to say Dick, meaning Nicholas !

Rev. xix. 9.

These words might well bear a more recondite interpretation ; that is, *οὔτοι* (these blessed ones) are the true *λόγοι* or *τέκνα Θεοῦ*, as the *Logos* is the *υἱὸς Θεοῦ*.

Ibid. 10.

According to the law of symbolic poetry, this sociable angel (the Beatrice of the Hebrew Dante) ought to be, and I doubt not is, *sensu symbolico*, an angel : that is, the angel of the Church of Ephesus, John the Evangelist, according to the opinion of Eusebius.

P. 294. *Rev. xx. Millennium.*

Die vorzüglichsten Bekenner Jesu sollen auferstehen, die übrigen Menschen sollen es nicht. Hiesse jenes, sie sollen noch nach ihrem Tode fortwirken, so wäre das letztere falsch : denn auch die übrigen würden nach ihrem Tode durch ihre Schriften, ihre Andenken, ihre Beispiel.

Euge ! Heinrichi. O, the sublime bathos of thy prosaism—the muddy eddy of thy logic ! Thou art the only man to understand a poet !

I have too clearly before me the idea of a poet's genius to deem myself other than a very humble poet ; but in the very possession of the idea, I know myself so far a poet as to feel assured that I can understand and interpret a poem in the spirit of poetry, and with the poet's spirit. Like the ostrich,

I cannot fly, yet have I wings that give me the feeling of flight; and as I sweep along the plain, can look up toward the bird of Jove, and can follow him and say:—"Sovereign of the air,—who descendest on thy nest in the cleft of the inaccessible rock, who makest the mountain pinnacle thy perch and halting-place, and, scanning with steady eye the orb of glory right above thee, imprintest thy lordly talons in the stainless snows, that shoot back and scatter round his glittering shafts,—I pay thee homage. Thou art my king. I give honour due to the vulture, the falcon, and all thy noble baronage; and no less to the lowly bird, the sky-lark, whom thou permittest to visit thy court, and chant her matin song within its cloudy curtains; yea, the linnet, the thrush, the swallow, are my brethren:—but still I am a bird, though but a bird of the earth.

"Monarch of our kind, I am a bird, even as thou; and I have shed plumes, which have added beauty to the beautiful, and grace to terror, waving over the maiden's brow and on the helmed head of the war-chief; and majesty to grief, drooping o'er the car of death!"

LIFE OF BISHOP HACKET.*

Ibid. p. 8.

Yet he would often dispute the necessity of a country living for a London minister to retire to in hot summer time, out of the sepulchral air of a churchyard, where most of them are housed in the city, and found for his own part that by Whitsuntide he did *rus anhelare*, and unless he took fresh air in the vacation, he was stopt in his lungs and could not speak clear after Michaelmas.

* By Thomas Plume. Folio, 1676.—*Ed.*

A plausible reason, certainly, why A. and B. should occasionally change posts, but a very weak one, methinks, for A.'s having both livings all the year through.

Ibid. pp. 42-3.

The Bishop was an enemy to all separation from the Church of England; but their hypocrisy he thought superlative that allowed the doctrine, and yet would separate for dislike of the discipline. * * * And therefore he wished that as of old all kings and other Christians subscribed to the Conciliary Decrees, so now a law might pass that all justices of peace should do so in England, and then they would be more careful to punish the depravers of Church Orders.

The little or no effect of recent experience and sufferings still more recent, in curing the mania of persecution! How was it possible that a man like Bishop Hacket should not have seen that if separation on account of the imposition of things by himself admitted to be indifferent, and as such justified, was criminal in those who did not think them indifferent, —how doubly criminal must the imposition have been, and how tenfold criminal the perseverance in occasioning separation; how guilty the imprisoning, impoverishing, driving into wildernesses their Christian brethren for admitted indifferentials in direct contempt of St. Paul's positive command to the contrary!

HACKET'S SERMONS.

SERMON I.—*Luke* ii. 7.

Moreover as the woman Mary did bring forth the son who bruised the serpent's head, which brought sin into the world by the woman Eve, so the Virgin Mary was the occasion of grace as the Virgin Eve was the cause of damnation. Eve

had not known Adam as yet when she was beguiled and seduced the man ; so Mary, &c.

A Rabbinical fable or gloss on Gen. iii. 1. Hacket is offensively fond of these worse than silly vanities.

Ibid. p. 5.

The more to illustrate this, you must know that there was a twofold root or foundation of the children of Israel for their temporal being : Abraham was the root of the people ; the kingdom was rent from Saul, and therefore David was the root of the kingdom ; among all the kings in the pedigree none but he hath the name ; and Jesse begat David the king, and David the king begat Solomon ; and therefore so often as God did profess to spare the people, though he were angry, he says he would do it for Abraham's sake : so often as he professeth to spare the kingdom of Judah, he says he would do it for his servant David's sake ; so that *ratione radicis*, as Abraham and David are roots of the people and kingdom, especially Christ is called the Son of David, the Son of Abraham.

A valuable remark, and confirmative of my convictions respecting the conversion of the Jews, namely, that whatever was ordained for them as *Abrahamidæ* is not repealed by Christianity, but only what appertained to the republic, kingdom, or state. The modern conversions are, as it seems to me, in the face of God's commands.

Ibid.

I come to the third strange condition of the birth ; it was without travel, or the pangs of woman, as I will shew you out of these words ; *fasciis involvit, that she wrapt him in swaddling clouts, and laid him in a manger. Ipsa genitrix fuit* ^{mat}*etrix*, says St. Cyprian. Mary was both the mother and dwife of the child ; far be it from us to think that the

weak hand of the woman could facilitate the work which was guided only by the miraculous hand of God. The Virgin conceived our Lord without the lusts of the flesh, and therefore she had not the pangs and travel of woman upon her, she brought him forth without the curse of the flesh. These be the Fathers' comparisons. As bees draw honey from the flower without offending it, as Eve was taken out of Adam's side without any grief to him, as a sprig issues out of the bark of a tree, as the sparkling light from the brightness of the star, such ease was it to Mary to bring forth her first born son; and therefore having no weakness in her body, feeling no want of vigour, she did not deliver him to any profane hand to be drest, but by a special ability, above all that are newly delivered, she wrapt him in swaddling clouts. *Gravida, sed non gravabatur*; she had a burden in her womb, before she was delivered, and yet she was not burdened for her journey which she took so instantly before the time of the child's birth. From Nazareth to Bethlem was above forty miles, and yet she suffered it without weariness or complaint, for such was the power of the Babe, that rather he did support the Mother's weakness than was supported; and as he lighted his Mother's travel by the way from Nazareth to Bethlem that it was not tedious to her tender age, so he took away all her dolour and imbecility from her travel in child-birth, and therefore *she wrapt him in swaddling clouts*.

A very different paragraph indeed, and quite on the cross road to Rome! It really makes me melancholy; but it is one of a thousand instances of the influence of Patristic learning, by which the Reformers of the Latin Church were distinguished from the renovators of the Christian religion.

Can we wonder that the strict Protestants were jealous of the backsliding of the Arminian prelatical clergy and of Laud their leader, when so strict a Calvinist as Bishop Hacket could trick himself up in such fantastic rags and lappets of Popish monkery! —could skewer such frippery patches, cribbed from

the tying room of Romish Parthenolatry, on the sober gown and cassock of a Reformed and Scriptural Church !

Ibid. p. 7.

But to say the truth, was he not safer among the beasts than he could be elsewhere in all the town of Bethlem? His enemies perchance would say unto him, as Jael did to Sisera, *Turn in, turn in, my Lord*, when she purposed to kill him ; as the men of Keilah made a fair shew to give David all courteous hospitality, but the issue would prove, if God had not blessed him, that they meant to deliver him into the hands of Saul that sought his blood. So there was no trusting of the Bethlemites. Who knows, but that they would have prevented Judas, and betrayed him for thirty pieces of silver unto Herod? More humanity is to be expected from the beasts than from some men, and therefore *she laid him in a manger*.

Did not the life of Archbishop Williams prove otherwise, I should have inferred from the Sermons that Hacket from his first boyhood had been used to make themes, epigrams, copies of verses, and the like, on all the Sunday feasts and festivals of the Church ; had found abundant nourishment for this humour of points, quirks, and quiddities in the study of the Fathers and glossers ; and remained a *junior soph* all his life long. I scarcely know what to say : on the one hand, there is a triflingness, a shewman's or relique-hawker's gossip that stands in offensive contrast with the momentous nature of the subject, and the dignity of the ministerial office ; as if a preacher having chosen the Prophets for his theme should entertain his congregation by exhibiting a traditional shaving rag of Isaiah's with the Prophet's stubble hair on the dried soap-sud. And yet, on the other hand, there is an innocence in it, a security of

faith, a fulness evinced in the play and plash of its overflowing, that at other times give one the same sort of pleasure as the sight of blackberry bushes and children's handkerchief-gardens on the slopes of a rampart, the promenade of some peaceful old town, that stood the last siege in the Thirty Years' war!

SERMON II.—*Luke ii. 8.*

Tiberius propounded his mind to the senate of Rome, that Christ, the great prophet in Jewry, should be had in the same honour with the other gods which they worshipped in the Capitol. The motion did not please them, says Eusebius; and this was all the fault, because he was a god not of their own, but of Tiberius' invention.

Here, I own, the negative evidence of the silence of Seneca and Suetonius—above all, of Tacitus and Pliny—outweigh in my mind the positive testimony of Eusebius, which rested, I suspect, on the same ground with the letters of Pontius Pilate, so boldly appealed to by Tertullian.*

SERMON III.—*Luke ii. 9.*

But our bodies shall revive out of that dust into which they were dissolved, and live for ever in the resurrection of the righteous.

I never could satisfy myself as to the continuance and catholicity of this strange Egyptian tenet in the very face of St. Paul's indignant, *Thou fool! not that, &c.* I have at times almost been tempted to conjecture that Paul taught a different doctrine from

* *Ea omnia super Christo Pilatus, et ipse jam pro sua conscientia Christianus, Cæsari tum Tiberio nuntiavit.* Apologet. ii. 624. See the account in Eusebius. *Hist. Eccl. ii. 2.*—*Ed.*

the Palestine disciples on this point, and that the Church preferred the sensuous and therefore more popular belief of the Evangelists' *κατὰ σάρκα* to the more intelligible faith of the spiritual sage of the other Athens; for so Tarsus was called.

And was there no symptom of a commencing relapse to the errors of that Church which had equalled the traditions of men, yea, the dreams of phantasts with the revelations of God, when a chosen elder with the law of truth before him, and professing to divide and distribute the bread of life, could, paragraph after paragraph, place such unwholesome vanities as these before his flock, without even a hint which might apprise them that the gew-gaw comfits were not part of the manna from heaven? All this superstitious trash about angels, which the Jews learned from the Persian legends, asserted as confidently as if Hacket had translated it word for word from one of the four Gospels! Salmasius, if I mistake not, supposes the original word to have been bachelors, young unmarried men. Others interpret angels as meaning the bishop and elders of the Church. More probably it was a proverbial expression derived from the Cherubim in the Temple: something as the country folks used to say to children, Take care, the Fairies will hear you! It was a common notion among the Jews, in the time of St. Paul, that their angels were employed in carrying up their prayers to the throne of God. Of course they must have been in special attendance in a house of prayer.

After much search and much thought on the subject of angels as a diverse kind of finite beings, I find no sufficing reason to hold it for a revealed doctrine, and if not revealed it is assuredly no truth of philosophy, which, as I have elsewhere remarked,

can conceive but three kinds ; 1. the infinite reason ; 2. the finite rational ; and 3. the finite irrational—that is, God, man, and beast. What indeed, even for the vulgar, is or can an archangel be but a man with wings, better or worse than the wingless species according as the feathers are white or black ? I would that the word had been translated instead of Anglicised in our English Bible.

The following paragraph is one of Hacket's sweetest passages. It is really a beautiful little hymn.

By this it appears how suitably a beam of admirable light did concur in the angel's message to set out the majesty of the Son of God : and I beseech you observe,—all you that would keep a good Christmas as you ought,—that the glory of God is the best celebration of his Son's nativity ; and all your pastimes and mirth (which I disallow not, but rather commend in moderate use) must so be managed, without riot, without surfeiting, without excessive gaming, without pride and vain pomp, in harmlessness, in sobriety, as if the glory of the Lord were round about us. Christ was born to save them that were lost ; but frequently you abuse his nativity with so many vices, such disordered outrages, that you make this happy time an occasion for your loss rather than for your salvation. Praise him in the congregation of the people ! praise him in your inward heart ! praise him with the sanctity of your life ! praise him in your charity to them that need and are in want ! This is the glory of God shining round, and the most Christian solemnizing of the birth of Jesus.

SERMONS ON THE TEMPTATION.

As the Temptation is found in the three Gospels of Matthew, Mark, and Luke, it must have formed part of the *Prot-evangelion*, or original Gospel ;—from the Apostles, therefore, it must have come, and

from some or all who had heard the account from our Lord himself. How, then, are we to understand it? To confute the whims and superstitious nugacities of these Sermons, and the hundred other comments and interpretations *ejusdem farinae*, would be a sad waste of time. Yet some meaning, and that worthy of Christ, it must have had. The struggle with the suggestions of the evil principle, first, to force his way and compel belief by a succession of miracles, disjoined from moral and spiritual purpose,—miracles for miracles' sake ;—second, doubts of his Messianic character and divinity, and temptations to try it by some ordeal at the risk of certain death ;—third, to interpret his mission, as his countrymen generally did, to be one of conquest and royalty ;—these perhaps—but I am lost in doubt.

IV. SERMON ON THE TRANSFIGURATION.

Luke ix. 38.

I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. Rom. ix. 3.

St. Paul does not say, "I would desire to be accursed," nor does he speak of any deliberated result of his consideration ; but represents a transient passion of his soul, an actual but undetermined impulse,—an impulse existing in and for itself in the moment of its ebullience, and not completed by an act and confirmation of the will,—as a striking proof of the exceeding interest which he continued to feel in the welfare of his countrymen. His heart so swelled with love and compassion for them, that if it were possible, if reason and conscience permitted it, 'Methinks,' says he, 'I could wish that myself were accursed, if so they might be saved.' Might not a mother, figuring to herself as possible and existing an

impossible or not existing remedy for a dying child, exclaim, 'Oh, I could fly to the end of the earth to procure it!' Let it not be irreverent, if I refer to the fine passage in Shakspeare—Hotspur's rapture-like reverie—so often ridiculed by shallow wits. In great passion, the crust opake of present and existing weakness and boundedness is, as it were, fused and vitrified for the moment, and through the transparency the soul, catching a gleam of the infinity of the potential in the will of man, reads the future for the present. Percy is wrapt in the contemplation of the physical might inherent in the concentrated will; the inspired Apostle in the sudden sense of the depth of its moral strength.

I. SERMON ON THE RESURRECTION.—*Acts* ii. 4.

Thirdly, the necessity of it: *for it was not possible that he should be holden of death.*

One great error of textual divines is their inadvertence to the dates, occasion, object and circumstances, at and under which the words were written or spoken. Thus the simple assertion of one or two facts introductory to the teaching of the Christian religion is taken as comprising or constituting the Christian religion itself. Hence the disproportionate weight laid on the simple fact of the resurrection of Jesus, detached from the mysteries of the Incarnation and Redemption.

Ibid.

St. Austin says, that Tully, in his 3 *lib. de Republica*, disputed against the reuniting of soul and body. His argument was, To what end? Where should they remain together? For a body cannot be assumed into heaven. I believe God caused those famous monuments of his wit to

perish, because of such impious opinions wherewith they were farced.

I believe, however, that these books have recently themselves enjoyed a resurrection by the labor of Angelo Mai.*

Ibid.

And let any equal auditor judge if Job were not an Anti-Socinian; Job xix. 26. *Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall behold for myself, and mine eyes shall see, and not another.*

This text rightly rendered is perhaps nothing to the purpose, but may refer to the dire cutaneous disease with which Job was afflicted. It may be merely an expression of Job's confidence of his being justified in the eyes of men, and in this life.†

In the whole wide range of theological *mirabilia*, I know none stranger than the general agreement of orthodox divines to forget to ask themselves what they precisely meant by the word 'body.' Our Lord's and St. Paul's meaning is evident enough, that is, the personality.

Ibid.

St. Chrysostom's judgment upon it, (*having loosed the pains of death*) is, that when Christ came out of the grave, death itself was delivered from pain and anxiety—*ἔδωκε κατέχευε αὐτὸν ὁ θάνατος, καὶ τὰ δεινὰ ἔπαυσε*. Death knew it held him captive whom it ought not to have seized upon, and therefore it suffered torments like a woman in travail till it had given him up again. Thus he. But the Scripture elsewhere testifies, that death was put to sorrow because it had lost its sting, rather than released from sorrow by our Saviour's resurrection.

* See *M. T. Ciceronis de Republica quas supersunt*. Zell. Stuttgart, 1827.—Ed.

† See *supra*.—Ed.

Most noticeable! See the influence of the surrounding myriotheism in the *dea Mors*!

Ibid.

Let any competent judge read Hacket's Life of Archbishop Williams, and then these Sermons, and so measure the stultifying, nugifying effect of a blind and uncritical study of the Fathers, and the exclusive prepossession in favor of their authority in the minds of many of our Church dignitaries in the reign of Charles I.

HACKET'S LIFE OF LORD KEEPER WILLIAMS.*

Prudence installed as virtue, instead of being employed as one of her indispensable handmaids, and the products of this exemplified and illustrated in the Life of Archbishop Williams, as a work, I could warmly recommend to my dearest Hartley. Williams was a man bred up to the determination of being righteous, both honorably striving and selfishly ambitious, but all within the bounds and permission of the law, the reigning system of casuistry; in short, an egotist in morals, and a worldling in impulses and motives. And yet by pride and by innate nobleness of nature munificent and benevolent, with all the negative virtues of temperance, chastity, and the like, —take this man on his road to his own worldly aggrandisement. Winding his way through a grove of powerful rogues, by flattery, professions of devoted attachment, and by actual and zealous as well as able services, and at length becoming in fact nearly as great a knave as the knaves (Duke of Buckingham for example) whose favor and support he had been

* Folio, 1693.—Ed.

conciliating,—till at last in some dilemma, some strait between conscience and fear, and increased confidence in his own political strength, he opposes or hesitates to further some too foolish or wicked project of his patron knave, or affronts his pride by counselling a different course (not a less wicked, but one more profitable and conducive to his Grace's elevation); and then is *floored* or crushed by him, and falls unknown and unpitied. Such was that truly wonderful scholar and statesman, Archbishop Williams.

Part I. s. 61.

'And God forbid that any other course should be attempted. For this liberty was settled on the subject, with such imprecations upon the infringers, that if they should remove these great landmarks, they must look for vengeance, as if entailed by public vows on them and their posterity.' These were the Dean's instructions, &c.

He deserves great credit for them. They put him in strong contrast with Laud.

Ibid. s. 80.

Thus for them both together he solicits:—My most noble lord, what true applause and admiration the King and your Honor have gained, &c.

All this we, in the year 1833, should call abject and base; but was it so in Bishop Williams? In the history of the morality of a people, prudence, yea cunning, is the earliest form of virtue. This is expressed in Jacob, and in Ulysses and all the most ancient fables. It will require the true philosophic calm and serenity to distinguish and appreciate the character of the morality of our great men from Henry VIII. to the close of James I.,—*nullum nomen*

abest, si sit prudentia,—and of those of Charles I. to the Restoration. The difference almost amounts to contrast.

Ibid. s. 81, 82.

How is it that any deeply-read historian should not see how imperfect and precarious the rights of personal liberty were during this period; or, seeing it, refuse to do justice to the patriots under Charles I.? The truth is, that from the reign of Edward I. (to go no farther backward), there was a spirit of freedom in the people at large, which all our kings in their senses were cautious not to awaken by too rudely treading on it; but for individuals, as such, there was none till the conflict with the Stuarts.

Ibid. s. 84.

Of such a conclusion of state, *quæ aliquando incognita, semper justa, &c.*

This perversion of words respecting the decrees of Providence to the caprices of James and his beslobbered minion the Duke of Buckingham, is somewhat nearer to blasphemy than even the euphuism of the age can excuse.

Ibid. s. 85.

—— *tuus, O Jacobe, quod optas*
Explorare labor, mihi jussa capessere fas est.

In our times this would be pedantic wit: in the days of James I., and in the mouth of Archbishop Williams, it was witty pedantry.

Ibid. s. 89.

He that doth much in a short life products his mortality.

'Products' for 'produces;' that is, lengthens out, *ut apud geometros*. But why Hacket did not say 'prolongs,' I know not.

Ibid.

See what a globe of light there is in natural reason, which is the same in every man : but when it takes well, and riseth to perfection, it is called wisdom in a few.

The good affirming itself—(the will, I am)—begetteth the true, and wisdom is the spirit proceeding. But in the popular acceptation, common sense in an uncommon degree is what the world calls wisdom.

Ibid. s. 92.

A well-spirited clause, and agreeable to holy assurance, that truth is more like to win than love. Could the light of such a Gospel as we profess be eclipsed with the interposition of a single marriage ?

And yet Hacket must have lived to see the practical confutation of this shallow Gnathonism in the result of the marriage with the Papist Henrietta of France !

Ibid. s. 96.

"Floud," says the Lord Keeper, "since I am no Bishop in your opinion, I will be no Bishop to you."

I see the wit of this speech ; but the wisdom, the Christianity, the beseemingness of it in a Judge and a Bishop,—what am I to say of that ?

Ibid.

And after the period of his presidency (of the Star Chamber), it is too well known how far the enhancements were

stretched. *But the wringing of the nose bringeth forth blood.*
Prov 30—33.

We may learn from this and fifty other passages, that it did not require the factious prejudices of Prynne or Burton to look with aversion on the proceedings of Laud. Bishop Hacket was as hot a royalist as a loyal Englishman could be, yet Laud was *allii nimis*.

Ibid. s. 97.

New stars have appeared and vanished : the ancient asterisms remain ; there's not an old star missing.

If they had been, they would not have been old. This therefore, like many of Lord Bacon's illustrations, has more wit than meaning. But it is a good trick of rhetoric. The vividness of the image, *per se*, makes men overlook the imperfection of the simile. 'You see my hand, the hand of a poor, puny fellow-mortal ; and will you pretend not to see the hand of Providence in this business ? He who sees a mouse must be wilfully blind if he does not see an elephant !'

Ibid. s. 100.

The error of the first James,—an ever well-intending, well-resolving, but, alas ! ill-performing monarch, a kind-hearted, affectionate, and fondling old man, really and extensively learned, yea, and as far as quick wit and a shrewd judgment go to the making up of wisdom, wise in his generation, and a pedant by the right of pedantry, conceded at that time to all men of learning (Bacon for example),—his error, I say, consisted in the notion, that because the stalk and foliage were originally contained in the

seed, and were derived from it, therefore they remained so in point of right after their evolution. The kingly power was the seed; the House of Commons and the municipal charters and privileges the stock of foliage; the unity of the realm, or what we mean by the Constitution, is the root. Meanwhile the seed is gone, and reappears as the crown and glorious flower of the plant. But James, in my honest judgment, was an angel compared with his son and grandsons. As Williams to Laud, so James I. was to Charles I.

Ibid.

Restraint is not a medicine to cure epidemical diseases.

A most judicious remark.

Ibid. s. 103.

The least connivance in the world towards the person of a Papist.

It is clear to us that this illegal or *præter*-legal and desultory toleration by connivance at particular cases,—this precarious depending on the momentary mood of the King, and this in a stretch of a questioned prerogative,—could neither satisfy nor conciliate the Roman Catholic potentates abroad, but was sure to offend and alarm the Protestants at home. Yet on the other hand, it is unfair as well as unwise to censure the men of an age for want of that which was above their age. The true principle, much more the practicable rules, of toleration, were in James's time obscure to the wisest; but by the many, laity no less than clergy, would have been denounced as soul-murder and disguised atheism. In fact—and a melancholy fact it is,—toleration then first becomes practicable, when indifference has deprived it of all

merit. In the same spirit I excuse the opposite party, the Puritans and Papaphobists.

Ibid. s. 104.

It was scarcely to be expected that the passions of James's age would allow of this wise distinction between Papists, the intriguing restless partisans of a foreign potentate, and simple Roman-Catholics, who preferred the *mumpsimus* of their grandsires to the corrected *sumpsimus* of the Reformation. But that in our age this distinction should have been neglected in the Roman-Catholic Emancipation Bill!

Ibid. s. 105.

But this invisible consistory shall be confusedly diffused over all the kingdom, that many of the subjects shall, to the intolerable exhausting of the wealth of the realm, pay double tithes, double offerings, double fees, in regard of their double consistory. And if Ireland be so poor as it is suggested, I hold, under correction, that this invisible consistory is the principal cause of the exhausting thereof.

A memorable remark on the evil of the double priesthood in Ireland.

Ibid.

Dr. Bishop, the new Bishop of Chalcedon, is to come to London privately, and I am much troubled at it, not knowing what to advise his majesty as things stand at this present. If you were shipped with the Infanta, the only counsel were to let the judges proceed with him presently; hang him out of the way, and the King to blame my lord of Canterbury or myself for it.

Striking instance and illustration of the tricky policy which in the seventeenth century passed for

state wisdom even with the comparatively wise. But there must be a Ulysses before there can be an Aristides and Phocion.

Poor King James's main errors arose out of his superstitious notions of a sovereignty inherent in the person of the king. Hence he would be a sacred person, though in all other respects he might be a very devil. Hence his yearning for the Spanish match; and the ill effects of his toleration became rightly attributed by his subjects to foreign influence, as being against his own acknowledged principle, not on a principle.

Ibid. s. 107.

I have at times played with the thought, that our bishoprics, like most of our college fellowships, might advantageously be confined to single men, if only it were openly declared to be on ground of public expediency, and on no supposed moral superiority of the single state.

Ibid. s. 108.

That a rector or vicar had not only an office in the church, but a freehold for life, by the common law, in his benefice.

O! if Archbishop Williams had but seen in a clear point of view what he indistinctly aims at,—the essential distinction between the nationality and its trustees and holders, and the Christian Church and its ministers.*

Ibid. s. 111.

I will represent him (the archbishop of Spalatro), in a line or two, that he was as indifferent, or rather dissolute, in

* See *The Church and State*.—*Ed.*

practice as in opinion. For in the same chapter, art. 35, this is his Nicolaitan doctrine:—*A pluralitate uxorum natura humana non abhorret, imo fortasse neque ab earum communitate.*

How so? The words mean only that the human animal is not withholden by any natural instinct from plurality or even community of females. It is not asserted, that reason and revelation do not forbid both the one and the other, or that man unwitholden would not be a Yahoo, morally inferior to the swallow. The emphasis is to be laid on *natura*, not on *humana*. Humanity forbids plural and promiscuous intercourse, not however by the animal nature of man, but by the reason and religion that constitute his moral and spiritual nature.

Ibid. s. 112.

But being thrown out into banishment, and hunted to be destroyed as a partridge in the mountain, he subscribed against his own hand, which yet did not prejudice Athanasius his innocency:—*τὰ γὰρ ἐκ βασάνων παρὰ τὴν ἐξ ἀρχῆς γνώμην γιγνόμενα, ταῦτα οὐ τῶν φοβηθέντων, ἀλλὰ τῶν βασανιζόντων ἐστὶ βουλήματα.*

I have ever said this of Sir John Cheke. I regret his recantation as one of the cruelties suffered by him, and always see the guilt flying off from him and settling on his persecutors.

Ibid. s. 151.

I conclude, therefore, that his Highness having admitted nothing in these oaths or articles, either to the prejudice of the true, or the equalizing or authorizing of the other, religion, but contained himself wholly within the limits of penal statutes and connivances, wherein the state hath ever challenged and usurped a directing power, &c.

Three points seem wanting to render the Lord

Keeper's argument air-tight;—1. The proof that a King of England even then had a right to dispense, not with the execution in individual cases of the laws, but with the laws themselves *in omne futurum*; that is, to repeal laws by his own act;—2. The proof that such a tooth-and-talon drawing of the laws did not endanger the equalising and final mastery of the unlawful religion;—3. The utter want of all reciprocity on the part of the Spanish monarch. In short, it is pardonable in Hacket, but would be contemptible in any other person, not to see this advice of the Lord Keeper's as a black blotch in his character, both as a Protestant Bishop and as a councillor of state in a free and Protestant country.

Ibid. s. 152.

Yet opinions were so various, that some spread it for a fame, that, &c.

Was it not required of—at all events usual for—all present at a Council to subscribe their names to the act of the majority? There is a modern case in point, I think, that of Sir Arthur Wellesley's signature to the Convention of Cintra.

Ibid. s. 164.

For to forbid judges against their oath, and justices of peace (sworn likewise), not to execute the law of the land, is a thing unprecedented in this kingdom. *Durus sermo*, a harsh and bitter pill to be digested upon a sudden, and without some preparation.

What a fine India-rubber conscience Hacket, as well as his patron, must have had! 'Policy with innocency,' 'cunning with conscience,' lead up the dance to the tune of '*Tantara rogues all!*'

Upon my word, I can scarcely conceive a greater difficulty than for an honest, warm-hearted man of principle of the present day so to discipline his mind by reflection on the circumstances and received moral system of the Stuarts' age (from Elizabeth to the death of Charles I.), and its proper place in the spiral line of ascension, as to be able to regard the Duke of Buckingham as not a villain, and to resolve many of the acts of those Princes into passions, conscience-warped and hardened by half-truths and the secular creed of prudence, as being itself virtue instead of one of her handmaids, when interpreted by minds constitutionally and by their accidental circumstances imprudent and rash, yet fearful and suspicious; and with casuists and codes of casuistry as their conscience-leaders! One of the favourite works of Charles I. was Sanderson *de Juramento*.

Ibid. n. 200.

Wherefore he waives the strong and full defence he had made upon stopping of an original writ, and deprecates all offence by that maxim of the law which admits of a mischief rather than an inconvenience: which was as much as to say, that he thought it a far less evil to do the lady the probability of an injury (in her own name) than to suffer those two courts to clash together again.

All this is a tangle of sophisms. The assumption is, it is better to inflict a private wrong than a public one: we ought to wrong one rather than many. But even then, it is badly stated. The principle is true only where the tolerating of the private wrong is the only means of preventing a greater public wrong. But in this case it was the certainty of the wrong of one to avoid the chance of an inconvenience that might perchance be the occasion of wrong to many,

and which inconvenience both easily might and should have been remedied by rightful measures, by mutual agreement between the Bishop and Chancellor, and by the King, or by an act of Parliament.

Ibid. s. 203.

'Truly, Sir, this is my dark lantern, and I am not ashamed to inquire of a Dalilah to resolve a riddle; for in my studies of divinity I have gleaned up this maxim, *licet uti alieno peccato*;—though the Devil make her a sinner, I may make good use of her sin.' Prince, merrily, 'Do you deal in such ware?' 'In good faith, Sir,' says the Keeper, 'I never saw her face.'

And Hacket's evident admiration, and not merely approbation, of this base Jesuitry,—this divinity which had taught the Archbishop *licere uti alieno peccato*! But Charles himself was a student of such divinity, and yet (as rogues of higher rank comfort the pride of their conscience by despising inferior knaves) I suspect that the "merrily" was the Sardonian mirth of bitter contempt; only, however, because he disliked Williams, who was simply a man of his age, his baseness being for us, not for his contemporaries, or even for his own mind. But the worst of all is the Archbishop's heartless disingenuousness and moon-like nodes towards his kind old master the King. How much of truth was there in the Spaniard's information respecting the intrigues of the Prince and the Duke of Buckingham? If none, if they were mere slanders, if the Prince had acted the filial part toward his father and King, and the Duke the faithful part towards his master and only too fond and affectionate benefactor, what more was needed than to expose the falsehoods? But if Williams knew that there was too great a mixture

of truth in the charges, what a cowardly ingrate to his old friend to have thus curried favor with the rising sun by this base jugglery !

Ibid. s. 209.

He was the topsail of the nobility, and in power and trust of offices far above all the nobility.

James I. was no fool, and though through weakness of character an unwise master, yet not an unthinking statesman ; and I still want a satisfactory solution of the accumulation of offices on Buckingham.

Ibid. s. 212.

Prudent men will continue the oblations of their forefathers' piety.

The danger and mischief of going far back, and yet not half far enough ! Thus Hacket refers to the piety of individuals our forefathers as the origin of Church property. Had he gone further back, and traced to the source, he would have found these partial benefactions to have been mere restitutions of rights co-original with their own property, and as a national reserve for the purposes of national existence—the condition *sine qua non* of the equity of their proprieties ; for without civilisation a people cannot be, or continue to be, a nation. But, alas ! the ignorance of the essential distinction of a national clerisy, the *Ecclesia*, from the Christian Church. The *Ecclesia* has been an eclipse to the intellect of both Churchmen and Sectarians, even from Elizabeth to the present day, 1833.

Ibid. s. 214.

And being threatened, his best mitigation was, that perhaps

it was not safe for him to deny so great a lord; yet it was safest for his lordship to be denied. * * * The King heard the noise of these crashes, and was so pleased, that he thanked God, before many witnesses, that he had put the Keeper into that place: 'For,' says he, 'he that will not wrest justice for Buckingham's sake, whom I know he loves, will never be corrupted with money, which he never loved.'

Strange it must seem to us; yet it is evident that Hacket thought it necessary to make a mid something, half apology and half eulogy, for the Lord Keeper's timid half resistance to the insolence and iniquitous interference of the minion Duke. What a portrait of the times! But the dotage of the King in the maintenance of the man, whose insolence in wresting justice he himself admits! Yet how many points, both of the times and of the King's personal character, must be brought together before we can fairly solve the intensity of James's minionism, his kingly egotism, his weak kindheartedness, his vulgar coarseness of temper, his systematic jealousy of the ancient nobles, his timidity, and the like!

Ibid.

'Sir,' says the Lord Keeper, 'will you be pleased to listen to me, taking in the Prince's consent, of which I make no doubt, and I will shew how you shall furnish the second and third brothers with preferments sufficient to maintain them, that shall cost you nothing. * * * If they fall to their studies, design them to the bishoprics of Durham and Winchester, when they become void. If that happen in their nonage, which is probable, appoint commendatories to discharge the duty for them for a laudable allowance, but gathering the fruits for the support of your grandchildren, till they come to virility to be consecrated,' &c.

Williams could not have been in earnest in this villanous counsel, but he knew his man. This con-

ceit of dignifying dignities by the Simoniacal prostitution of them to blood-royal was just suited to James's fool-cunningness.

Part II. s. 74.

* * To yield not only passive obedience (which is due) but active also, &c.

'Which is due.' What in the name of common sense can this mean, that is, speculatively? Practically, the meaning is clear enough, namely, that we should do what we can to escape hanging; but the distinction is for decorum, and so let it pass.

Ibid. s. 75.

This is the venom of this new doctrine, that by making us the King's creatures, and in the state of minors or children, to take away all our property; which would leave us nothing of our own, and lead us (but that God hath given us just and gracious Princes) into slavery.

And yet this just and gracious Prince prompts, sanctions, supports, and openly rewards this envenomer, in flat contempt of both Houses of Parliament,—protects and prefers him and others of the same principles and professions on account of these professions! And the Parliament and nation were inexcusable, forsooth, in not trusting to Charles's assurances, or rather the assurances put in his mouth by Hyde, Falkland, and others, that he had always abhorred these principles.

Ibid. s. 136.

When they saw he was not *selfish* (it is a word of their own new mint), &c.

Singular! From this passage it would seem that

our so very common word 'selfish' is no older than the latter part of the reign of Charles I.

Ibid. s. 137.

Their political aphorisms are far more dangerous, that His Majesty is not the highest power in his realms; that he hath not absolute sovereignty; and that a Parliament sitting is co-ordinate with him in it.

Hacket himself repeatedly implies as much; for would he deny that the King with the Lords and Commons is not more than the King without them? or that an act of Parliament is not more than a proclamation?

Ibid. s. 154.

What a venomous spirit is in that serpent Milton, that black-mouthed Zoilus, that blows his viper's breath upon those immortal devotions from the beginning to the end! This is he that wrote with all irreverence against the Fathers of our Church, and showed as little duty to the father that begat him: the same that wrote for the Pharisees, that it was lawful for a man to put away his wife for every cause,—and against Christ, for not allowing divorces: the same, O horrid! that defended the lawfulness of the greatest crime that ever was committed, to put our thrice-excellent King to death: a petty schoolboy scribbler, that durst grapple in such a cause with the prince of the learned men of his age, Salmasius, φιλοσοφίας πάσης ἀφροδίτη καὶ λύρα, as Eunapius says of Ammonius, Plutarch's scholar in Egypt, the delight, the music of all knowledge, who would have scorned to drop a pen-full of ink against so base an adversary, but to maintain the honor of so good a King * * * * Get thee behind me, Milton! Thou savourest not the things that be of truth and loyalty, but of pride, bitterness, and falsehood. There will be a time, though such a Shimei, a dead dog in Abishai's phrase, escape for a while * * * It is no marvel if this canker-worm Milton, &c.

A contemporary of Bishop Hacket's designates Milton as the author of a profane and lascivious poem entitled *Paradise Lost*. The biographer of our divine bard ought to have made a collection of all such passages. A German writer of a *Life of Salmasius* acknowledges that Milton had the better in the conflict in these words: 'Hans (Jack) von Milton—not to be compared in learning and genius with the incomparable Salmasius, yet a shrewd and cunning lawyer,' &c. *O sana posteritas!*

Ibid. s. 178.

Dare they not trust him that never broke with them? And I have heard his nearest servants say, that no man could ever challenge him of the least lie.

What! this after the publication of Charles's letters to the Queen! Did he not within a few months before his death enter into correspondence with, and sign contradictory offers to, three different parties, not meaning to keep any one of them; and at length did he not die with something very like a falsehood in his mouth in allowing himself to be represented as the author of the *Icon Basilike*?

Ibid. s. 180.

If an under-sheriff had arrested Harry Martin for debt, and pleaded that he did not imprison his membership, but his Martinship, would the Committee for privileges be fobbed off with that distinction?

To make this good in analogy, we must suppose that Harry Martin had notoriously neglected all the duties, while he perverted and abused all the privileges, of membership: and then I answer, that the Committee of privileges would have done well and

wisely in accepting the under-sheriff's distinction, and, out of respect for the membership, consigning the Martinship to the due course of law.

Ibid.

That every soul should be subject to the higher powers. The higher power under which they lived was the mere power and will of Cæsar, bridled in by no law.

False, if meant *de jure*; and if *de facto*, the plural powers would apply to the Parliament far better than to the King, and to Cromwell as well as to Nero. Every even decently good Emperor professed himself the servant of the Roman Senate. The very term *Imperator*, as Gravina observes, implies it; for it expresses a delegated and instrumental power. Before the assumption of the Tribunitial character by Augustus, by which he became the representative of the majority of the people,—*majestatem indutus est*,—*Senatus consultit, Populus jubet, imperant Consules*, was the constitutional language.

Ibid. s. 190.

Yet so much dissonancy there was between his tongue and his heart, that he triumphed in the murder of Cæsar, the only Roman that exceeded all their race in nobleness, and was next to Tully in eloquence.

There is something so shameless in this self-contradiction as of itself almost to extinguish the belief that the prelatie royalists were conscientious in their conclusions. For if the Senate of Rome were not a lawful power, what could be? And if Cæsar, the thrice perjured traitor, was neither perjured nor traitor, only because he by his Gaulish troops turned a republic into a monarchy,—with what face, under what pretext, could Hacket abuse 'Sultan Cromwell?'

NOTES ON JEREMY TAYLOR.

I HAVE not seen the late Bishop Heber's edition of Jeremy Taylor's Works; but I have been informed that he did little more than contribute the Life, and that in all else it is a mere London booksellers' job. This, if true, is greatly to be regretted. I know no writer whose works more require, I need not say deserve, the annotations, ay, and occasional animadversions, of a sound and learned divine. One thing is especially desirable in reference to that most important, because (with the exception perhaps of the Holy Living and Dying) the most popular, of Taylor's works, *The Liberty of Propheying*; and this is a careful collation of the different editions, particularly of the first printed before the Restoration, and the last published in Taylor's lifetime, and after his promotion to the episcopal bench. Indeed, I regard this as so nearly concerning Taylor's character as a man, that if I find that it has not been done in Heber's edition, and if I find a first edition in the British Museum, or Sion College, or Dr. Williams's library, I will, God permitting, do it myself. There seems something cruel in giving the name, Anabaptist, to the English Anti-pædobaptists; but still worse in connecting this most innocent opinion with the mad Jacobin ravings of the poor wretches who were called Anabaptists, in Munster, as if the latter had ever formed part of the Baptists' creeds. In short *The Liberty of Propheying* is an admirable work, in many respects, and calculated to produce a much greater effect on the many than Milton's treatise on the

same subject: on the other hand Milton's is throughout unmixed truth; and the man who in reading the two does not feel the contrast between the single-mindedness of the one, and the *strabismus* in the other, is—in the road of preferment.

GENERAL DEDICATION OF THE POLEMICAL
DISCOURSES. *

Vol. VII. p. 9.

And the breath of the people is like the voice of an exterminating angel, not so killing but so secret.

That is, in such wise. It would be well to note, after what time 'as' became the requisite correlative to 'so,' and even, as in this instance, the preferable substitute. We should have written 'as' in both places probably, but at all events in the latter, transplacing the sentences 'as secret though not so killing;' or 'not so killing, but quite as secret.' It is not generally true that Taylor's punctuation is arbitrary, or his periods reducible to the post-Revolutionary standard of length by turning some of his colons or semi-colons into full-stops. There is a subtle yet just and systematic logic followed in his pointing, as often as it is permitted by the higher principle, because the proper and primary purpose, of our stops, and to which alone from their paucity they are adequate,—that I mean of enabling the reader to prepare and manage the proportions of his voice and breath. But for the true scheme of punctuation, *ὡς ἐμοίγε δοκεῖ*, see the blank page over leaf, which I will try to disblank into a prize of more worth than can be got at the E.O.'s and little goes of Lindley Murray. †

* The references are here given to Heber's edition, 1822.—Ed.

† The page however remains a blank. But a little essay on punctu-

Ibid. p. 15.

But the most complained that, in my ways to persuade a toleration, I helped some men too far, and that I armed the Anabaptists with swords instead of shields, with a power to offend us, besides the proper defensives of their own. * * * But wise men understand the thing and are satisfied. But because all men are not of equal strength; I did not only in a discourse on purpose demonstrate the true doctrine in that question, but I have now in this edition of that book answered all their pretensions, &c.

No; in the might of his genius he called up a spirit which he has in vain endeavoured to lay, or exorcise from the conviction.

Ibid. p. 17.

For episcopacy relies not upon the authority of Fathers and Councils, but upon Scripture, upon the institution of Christ, or the institution of the Apostles, upon a universal tradition, and a universal practice, not upon the words and opinions of the doctors: it hath as great a testimony as Scripture itself hath, &c.

We must make allowance for the intoxication of recent triumph and final victory over a triumphing and victorious enemy; or who but would start back at the aweless temerity of this assertion? Not to mention the evasion; for who ever denied the historical fact, or the Scriptural occurrence of the word expressing the fact, namely, *episcopi*, *episcopatus*? What was questioned by the opponents was, 1;—Who and what these *episcopi* were; whether essentially different from the presbyter, or a presbyter by kind in his own *ecclesia*, and a president or chairman by accident in a synod of presbyters: 2;—

action by the Author is in the Editor's possession, and will be published hereafter.—*Ed.*

That whatever the *episcopi* of the Apostolic times were, yet were they prelates, lordly diocesans; were they such as the Bishops of the Church of England? Was there Scripture authority for Archbishops? 3;—That the establishment of Bishops by the Apostle Paul being granted (as who can deny it?)—yet was this done *jure Apostolico* for the universal Church in all places and ages; or only as expedient for that time and under those circumstances; by Paul not as an Apostle, but as the head and founder of those particular churches, and so entitled to determine their bye laws?

DEDICATION OF THE SACRED ORDER AND OFFICES OF EPISCOPACY.

Ibid. p. 23.

But the interest of the Bishops is conjunct with the prosperity of the King, besides the interest of their own security, by the obligation of secular advantages. For they who have their livelihood from the King, and are in expectance of their fortune from him, are more likely to pay a tribute of exacter duty, than others, whose fortunes are not in such immediate dependency on His Majesty.

The cat out of the bag! Consult the whole reigns of Charles I. and II. and the beginning of James II. Jeremy Taylor was at this time (blamelessly for himself and most honourably for his patrons) ambling on the high road of preferment; and to men so situated, however sagacious in other respects, it is not given to read the signs of the times. Little did Taylor foresee that to indiscreet avowals, like these, on the part of the court clergy, the exauctorations of the Bishops and the temporary overthrow of the Church itself would be in no small portion attributable. But the scanty measure and obscurity (if not rather,

for so bright a luminary, the occultation) of his pre-ferment after the Restoration is a problem, of which perhaps his virtues present the most probable solution.

Ibid. p. 25.

A second return that episcopacy makes to royalty, is that which is the duty of all Christians, the paying tributes and impositions.

This is true; and it was an evil hour for the Church,—and led to the loss of its convocation, the greatest and, in an enlarged state-policy, the most impolitic affront ever offered by a government to its own established church,—in which the clergy surrendered their right of taxing themselves.

Ibid. p. 27.

I mean the conversion of the kingdom from Paganism by St. Augustine, Archbishop of Canterbury; and the Reformation begun and promoted by Bishops.

From Paganism in part; but in part from primitive Christianity to Popery. But neither this nor the following boast will bear narrow looking into, I suspect.

In fine.

Like all Taylor's dedications and dedicatory epistles, this is easy, dignified, and pregnant. The happiest *synthesis* of the divine, the scholar, and the gentleman was perhaps exhibited in him and Bishop Berkeley.

OF THE SACRED ORDER AND OFFICES OF EPISCOPACY.

Introd. p. 3.

In all those accursed machinations, which the device and artifice of hell hath invented for the supplanting of the

Church, *inimicus homo*, that old superseminator of heresies and crude mischiefs, hath endeavoured to be curiously compendious, and, with Tarquin's device, *putare summa papaverum*.

Quære—spiritualiter papaveratorum ?

Ibid.

His next onset was by Julian, and *occidere presbyterium*, that was his province. To shut up public schools, to force Christians to ignorance, to impoverish and disgrace the clergy, to make them vile and dishonorable, these are his arts; and he did the devil more service in this fineness of undermining, than all the open battery of ten great rams of persecution.

What felicity, what vivacity of expression! Many years ago Mr. Mackintosh gave it as an instance of my perverted taste, that I had seriously contended that in order to form a style worthy of Englishmen, Milton and Taylor must be studied instead of Johnson, Gibbon, and Junius; and now I see by his introductory Lecture given at Lincoln's Inn, and just published, he is himself imitating Jeremy Taylor, or rather copying his semi-colon punctuation, as closely as he can. Amusing it is to observe, how by the time the modern imitators are at the half-way of the long breathed period, the asthmatic thoughts drop down, and the rest is,—words! I have always been an obstinate hopper: and even this is a *datum* and a symptom of hope to me, that a better, an ancestral, spirit is forming and will appear in the rising generation.

Ibid. p. 5.

First, because here is a concourse of times; for now after that these times have been called the last times for 1600 years together, our expectation of the great revelation is very near accomplishing.

Rather a whimsical consequence, that because a certain party had been deceiving themselves for sixteen centuries they were likely to be in the right at the beginning of the seventeenth. But indeed I question whether in all Taylor's voluminous writings there are to be found three other paragraphs so vague and misty-magnific as this is. It almost reminds me of the "very cloudy and mighty alarming" in Foote.

Ibid. s. 1, p. 4.

If there be such a thing as the power of the keys, by Christ concredited to his Church, for the binding and loosing delinquents and penitents respectively on earth, then there is clearly a court erected by Christ in his Church.

We may, without any heretical division of person, economically distinguish our Lord's character as Jesus, and as Christ, so far that during his sojourn on earth, from his baptism at least to his crucifixion, he was in some respects his own Elias, bringing back the then existing Church to the point at which the Prophets had placed it; that is, distinguishing the *ethica* from the *politica*, what was binding on the Jews as descendants of Abraham and inheritors of the patriarchal faith from the statutes obligatory on them as members of the Jewish state. Jesus fulfilled the Law, which culminated in a pure religious morality in principles, affections, and acts; and this he consolidated and levelled into the ground-stead on which the new temple *not made with hands*, wherein Himself, even Christ the Lord, is the Shechinah, was to rise and be raised. Thus he taught the spirit of the Mosaic Law, while by his acts, sufferings, death, resurrection, ascension, and demission of the Comforter, he created and realised the contents,

objects, and materials of that redemptive faith, the everlasting gospel, which from the day of Pentecost his elect disciples, τῶν μυστηρίων ἱεροκήρυκες, were sent forth to disperse and promulgate with suitable gifts, powers, and evidences. In this view, I interpret our Lord's sayings concerning the Church, as applying wholly to the Synagogue or established Church then existing, while the binding and loosing refers, immediately and primarily as I conceive, to the miraculous gifts of healing diseases communicated to the Apostles; and I am not afraid to avow the conviction, that the first three Gospels are not the books of the New Testament, in which we should expect to find the peculiar doctrines of the Christian faith explicitly delivered, or forming the predominant subject or contents of the writing.

Ibid. a. 8, p. 25.

Imposition of hands for Ordination does indeed give the Holy Ghost, but not as he is that promise which is called *the promise of the truth*.

Alas! but in what sense that does not imply some infusion of power or light, something given and inwardly received, which would not have existed in and for the recipient without this immission by the means or act of the imposition of the hands? What sense that does not amount to more and other than a mere delegation of office, a mere legitimating acceptance and acknowledgment, with respect to the person, of that which already is in him, can be attached to the words, *Receive the Holy Ghost*, without shocking a pious and single-minded candidate? The miraculous nature of the giving does not depend on the particular kind or quality of the gift received, much less demand that it should be confined to the power of working miracles.

For "miraculous nature" read "supernatural character;" and I can subscribe this pencil note written so many years ago, even at this present time, 2d March, 1824.

Ibid. s. 21, p. 91.

Postquam unusquisque eos quos baptizabat suos putabat esse, non Christi, et diceretur in populis, Ego sum Pauli, Ego Apollo, Ego autem Cepha, in toto orbe decretum est ut unus de presbyteris electus superponeretur cæteris, ut schismatum semina tollerentur.

The natural inference would, methinks, be the contrary. There would be more persons inclined and more likely to attach an ambition to their belonging to a single eminent leader and head than to a body,—rather to Cæsar, Marius, or Pompey, than to the Senate. But I have ever thought that the best, safest, and at the same time sufficient, argument is, that by the nature of human affairs and the appointments of God's ordinary providence every assembly of functionaries will and must have a president; that the same qualities which recommended the individual to this dignity would naturally recommend him to the chief executive power during the intervals of legislation, and at all times in all points already ruled; that the most solemn acts, Confirmation and Ordination, would as naturally be confined to the head of the executive in the state ecclesiastic, as the sign manual and the like to the king in all limited monarchies; and that in course of time when many presbyteries would exist in the same district, Archbishops and Patriarchs would arise *pari ratione* as Bishops did in the first instance. Now it is admitted that God's extraordinary appointments never repeal but rather perfect the laws of his ordinary providence; and it is enough that all we find in the New

Testament tends to confirm and no where forbids, contradicts, or invalidates the course of government, which the Church, we are certain, did in fact pursue.

Ibid. s. 36, p. 171.

But those things which Christianity, as it prescinds from the interest of the republic, hath introduced, all them, and all the causes emergent from them, the Bishop is judge of * * * * Receiving and disposing the patrimony of the Church, and whatsoever is of the same consideration according to the forty-first canon of the Apostles. *Præcipimus ut in potestate sua episcopus ecclesiæ res habeat.* Let the Bishops have the disposing of the goods of the Church; adding this reason: *si enim animæ hominum pretiosæ illi sint creditæ, multo magis eum oportet curam pecuniarum gerere.* He that is intrusted with our precious souls may much more be intrusted with the offertories of faithful people.

Let all these belong to the overseer of the Church: to whom else so properly? but what is the nature of the power by which he is to enforce his orders? By secular power? Then the Bishop's power is no derivative from Christ's royalty; for his kingdom is not of the world; but the monies are Cæsar's; and the *cura pecuniarum* must be vested where the donors direct, the law of the land permitting.

Ibid.

Such are the delinquencies of clergymen, who are both clergy and subjects too; *clerus Domini*, and *regis subditi*: and for their delinquencies, which are in *materia justitiæ*, the secular tribunal punishes, as being a violation of that right which the state must defend; but because done by a person who is a member of the sacred hierarchy, and hath also an obligation of special duty to his Bishop, therefore the Bishop also may punish him; and when the commonwealth hath inflicted a penalty, the Bishop also may impose a censure, for every sin of a clergyman is two.

But why of a clergyman only? Is not every sheep of his flock a part of the Bishop's charge, and of course the possible object of his censure? The clergy, you say, take the oath of obedience. Aye! but this is the point in dispute.

Ibid. p. 172.

So that ever since then episcopal jurisdiction hath a double part, an external and an internal: this is derived from Christ, that from the king, which because it is concurrent in all acts of jurisdiction, therefore it is that the king is supreme of the jurisdiction, namely, that part of it which is the external compulsory.

If Christ delegated no external compulsory power to the Bishops, how came it the duty of princes to God to do so? It has been so since—yes! since the first grand apostasy from Christ to Constantine.

Ibid. s. 48, p. 248.

Bishops *ut sic* are not secular princes, must not seek for it; but some secular princes may be Bishops, as in Germany and in other places to this day they are. For it is as unlawful for a Bishop to have any land, as to have a country; and a single acre is no more due to the order than a province; but both these may be conjunct in the same person, though still, by virtue of Christ's precept, the functions and capacities must be distinguished.

True; but who with more indignant scorn attacked this very distinction when applied by the Presbyterians to the kingship, when they professed to fight for the King against Charles? And yet they had on their side both the spirit of the English constitution and the language of the law. The King never dies; the King can do no wrong. Elsewhere, too, Taylor could ridicule the Romish prelate, who fought and

slaw men as a captain at the head of his vassals, and then in the character of a Bishop absolved his other homicidal self. However, whatever St. Peter might understand by Christ's words, St. Peter's three-crowned successors have been quite of Taylor's opinion that they are to be paraphrased thus:—"Simon Peter, as my Apostle, you are to make converts only by humility, voluntary poverty, and the words of truth and meekness; but if by your spiritual influence you can induce the Emperor Tiberius to make you Tetrarch of Galilee or Prefect of Judæa, then *κατακυρῶτε*—you may lord it as loftily as you will, and deliver as Tetrarch or Prefect those stiff-necked miscreants to the flames for not having been converted by you as an Apostle."

Ibid. p. 276.

I end with the golden rule of Vincentius Lirinensis:—*magno opere curandum est ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est.*

Alas! this golden rule comes full and round from the mouth, nor do I deny that it is pure gold: but like too many other golden rules, in order to make it cover the facts which the orthodox asserter of episcopacy at least, and the chaplain of Archbishop Laud and King Charles the Martyr must have held himself bound to bring under it, it must be made to display another property of the sovereign metal, its malleableness to wit; and must be beaten out so thin, that the weight of truth in the portion appertaining to each several article in the orthodox systems of theology will be so small, that it may better be called gilt than gold; and if worth having at all, it will be for its show, not for its substance. For instance, the *arana theologica* may draw out the whole web of the West-

minster Catechism from the simple creed of the beloved Disciple,—*whoever believeth with his heart, and professeth with his mouth, that Jesus is Lord and Christ*,—shall be saved. If implicit faith only be required, doubtless certain doctrines, from which all other articles of faith imposed by the Lutheran, Scotch, or English Churches may be deduced, have been believed *ubique, semper, et ab omnibus*. But if explicit and conscious belief be intended, I would rather that the Bishop than I should defend the golden rule against Semler.

APOLOGY FOR AUTHORIZED AND SET FORMS
OF LITURGY.

Preface, s. 6, p. 286.

Not like women or children when they are affrighted with fire in their clothes. We shook off the coal indeed, but not our garments, lest we should have exposed our Churches to that nakedness which the excellent men of our sister Churches complained to be among themselves.

O, what convenient things metaphors and similes are, so charmingly indeterminate! On the general reader the literal sense operates: he shivers in sympathy with the poor shiftless matron, the Church of Geneva. To the objector the answer is ready—it was speaking metaphorically, and only meant that she had no shift on the outside of her gown, that she made a shift without an over-all. Compare this sixth section with the manful, senseful, irrebuttable fourth section—a folio volume in a single paragraph! But Jeremy Taylor would have been too great for man, had he not occasionally fallen below himself.

Ibid. s. 10, p. 288.

And since all that cast off the Roman yoke thought they had title enough to be called Reformed, it was hard to have

pleased all the private interests and peevishness of men that called themselves friends; and therefore that only in which the Church of Rome had prevaricated against the word of God, or innovated against Apostolical tradition, all that was pared away.

Aye! here is the *ovum*, as Sir Everard Home would say, the *proto*-parent of the whole race of controversies between Protestant and Protestant; and each had Gospel on their side. Whatever is not against the word of God is for it,—thought the founders of the Church of England. Whatever is not in the word of God is a word of man, a will-worship presumptuous and usurping,—thought the founders of the Church of Scotland and Geneva. The one proposed to themselves to be reformers of the Latin Church, that is, to bring it back to the form which it had during the first four centuries; the latter to be the renovators of the Christian religion as it was preached and instituted by the Apostles and immediate followers of Christ thereunto specially inspired. Where the premisses are so different, who can wonder at the difference in the conclusions?

Ibid. s. 12, *ib.*

It began early to discover its inconvenience; for when certain zealous persons fled to Frankfort to avoid the funeral piles kindled by the Roman Bishops in Queen Mary's time, as if they had not enemies enough abroad, they fell foul of one another, and the quarrel was about the Common Prayer Book.

But who began the quarrel? Knox and his recent biographer lay it to Dr. Cox and the Liturgists.

Ibid. s. 13, p. 289.

Here therefore it became law, was established by an Act of Parliament, was made solemn by an appendant penalty

against all that on either hand did prevaricate a sanction of so long and so prudent consideration.

Truly evangelical way of solemnising a party measure, and sapientising Calvin's *tolerabiles ineptias* by making them *ineptias usque ad carcerem et verbera intolerantes!*

Ibid. s. 14, *ib.*

But the Common Prayer Book had the fate of St. Paul ; for when it had scaped the storms of the Roman See, yet a viper sprung out of Queen Mary's fires, &c.

As Knox and his friends confined themselves to the inspired word, whether vipers or no, they were not adders at all events.

Ibid. s. 26, p. 296.

For, if we deny to the people a liberty of reading the Scriptures, may they not complain, as Isaac did against the inhabitants of the land, that the Philistines had spoiled his well and the fountains of living water ? If a free use of all of them and of all Scriptures were permitted, should not the Church herself have more cause to complain of the infinite licentiousness and looseness of interpretations, and of the commencement of ten thousand errors, which would certainly be consequent to such permission ? Reason and religion will chide us in the first, reason and experience in the latter. * * * The Church with great wisdom hath first held this torch out ; and though for great reasons intervening and hindering, it cannot be reduced to practice, yet the Church hath shewn her desire to avoid the evil that is on both hands, and she hath shewn the way also, if it could have been insisted in.

If there were not, at the time this Preface, or this paragraph at least, was written or published, some design on foot or *sub lingua* of making advances

to the continental Catholicism for the purpose of conciliating the courts of Austria, France and Spain, in favour of the Cavalier and Royalist party at home and abroad, this must be considered as a useless and worse than useless avowal. The Papacy at the height of its influence never asserted a higher or more anti-Protestant right than this of dividing the Scriptures into permitted and forbidden portions. If there be a functionary of divine institution, synodical or unipersonal, who with the name of the 'Church' has the right, under circumstances of its own determination, to forbid all but such and such parts of the Bible, it must possess potentially, and under other circumstances, a right of withdrawing the whole book from the unlearned, who yet cannot be altogether unlearned; for the very prohibition supposes them able to do what, a few centuries before, the majority of the clergy themselves were not qualified to do, that is, read their Bible throughout. Surely it would have been politic in the writer to have left out this sentence, which his Puritan adversaries could not fail to translate into the Church showing her teeth though she dared not bite. I bitterly regret these passages; neither our incomparable Liturgy, nor this full, masterly, and unanswerable defence of it, requiring them.

Ibid. s. 45, p. 308.

So that the Church of England, in these manners of dispensing the power of the keys, does cut off all disputings and impertinent wranglings, whether the priest's power were judicial or declarative; for possibly it is both, and it is optative too, and something else yet; for it is an emanation from all the parts of his ministry, and he never absolves, but he preaches or prays, or administers a sacrament; for this power of remission is a transcendent, passing through all the parts of the priestly offices. For the keys of the kingdom of heaven are the pro-

mises and the threatenings of the Scripture, and the prayers of the Church, and the Word, and the Sacraments, and all these are to be dispensed by the priest, and these keys are committed to his ministry, and by the operation of them all he opens and shuts heaven's gates ministerially.

No more ingenious way of making nothing of a thing than by making it everything. Omnify the disputed point into a transcendant, and you may defy the opponent to lay hold of it. He might as well attempt to grasp an *aura electrica*.

Apology, &c. s. 2, p. 320.

And it may be when I am a little more used to it, I shall not wonder at a synod, in which not one Bishop sits in the capacity of a Bishop, though I am most certain this is the first example in England since it was first christened.

Is this quite fair? Is it not, at least logically considered and at the commencement of an argument, too like a *petitio principii* or *presumptio rei litigatæ*? The Westminster divines were confessedly not prelates, but many in that assembly were, in all other points, orthodox and affectionate members of the Establishment, who with Bedell, Lightfoot, and Usher, held them to be Bishops in the primitive sense of the term, and who yet had no wish to make any other change in the hierarchy than that of denominating the existing English prelates Archbishops. They thought that what at the bottom was little more than a question of names among Episcopalians, ought not to have occasioned such a dispute; but yet the evil having taken place, they held a change of names not too great a sacrifice, if thus the things themselves could be preserved, and Episcopacy maintained against the Independents and Presbyterians.

Ibid. a. 5, p. 321.

It is a thing of no present importance, but as a point of history, it is worth a question whether there were any divines in the Westminster Assembly who adopted by anticipation the notions of the Seekers, Quakers and others *ejusdem farinae*. Baxter denies it. I understand the controversy to have been, whether the examinations at the admission to the ministry did or not supersede the necessity of any directive models besides those found in the sacred volumes:—if not necessary, whether there was any greater expedience in providing by authority forms of prayer for the minister than forms of sermons. Reading, whether of prayers or sermons, might be discouraged without encouraging unpremeditated praying and preaching. But the whole question as between the prelatists and the Assembly of divines has like many others been best solved by the trial. A vast majority among the Dissenters themselves consider the antecedents to the sermon, with exception of their congregational hymns, as the defective part of their public service, and admit the superiority of our Liturgy.

P.S.—It seems to me, I confess, that the controversy could never have risen to the height it did, if all the parties had not thrown too far into the background the distinction in nature and object between the three equally necessary species of worship, that is, public, family, and private or solitary, devotion. Though the very far larger proportion of the blame falls on the anti-Liturgists, yet on the other hand, too many of our Church divines—among others that *exemplar* of a Churchman and a Christian, the every way excellent George Herbert—were scared by the growing fanaticism of the Geneva malcontents into

the neighbourhood of the opposite extreme ; and in their dread of enthusiasm, will-worship, insubordination, indecency, carried their preference of the established public forms of prayer almost to superstition by exclusively both using and requiring them even on their own sick-beds. This most assuredly was neither the intention nor the wish of the first compilers. However, if they erred in this, it was an error of filial love excused, and only not sanctioned, by the love of peace and unity, and their keen sense of *the beauty of holiness* displayed in their mother Church. I mention this the rather because our Church, having in so incomparable a way provided for our public devotions, and Taylor having himself enriched us with such and so many models of private prayer and devotional exercise—(from which, by the by, it is most desirable that a well arranged collection should be made ; a selection is requisite rather from the opulence, than the inequality, of the store ;)—we have nothing to wish for but a collection of family and domestic prayers and thanksgivings equally (if that be not too bold a wish) appropriate to the special object, as the Common Prayer Book is for a Christian community, and the collection from Taylor for the Christian in his closet or at his bed side. Here would our author himself again furnish abundant materials for the work. For surely, since the Apostolic age, never did the spirit of supplication move on the deeps of a human soul with a more genial life, or more profoundly impregnate the rich gifts of a happy nature, than in the person of Jeremy Taylor ! To render the fruits available for all, we need only a combination of Christian experience with that finer sense of propriety which we may venture to call devotional taste in the individual choosing, or chosen, to select, arrange and methodise ; and no

Ibid. s. 29, p. 331.

And that this is for this reason called a *gift and grace*, or issue of the Spirit, is so evident and notorious, that the speaking of an ordinary revealed truth, is called in Scripture, *a speaking by the Spirit*, 1 Cor. xii. 8. *No man can say that Jesus is the Lord but by the Holy Ghost.* For, though the world could not acknowledge Jesus for the Lord without a revelation, yet now that we are taught this truth by Scripture, and by the preaching of the Apostles, to which they were enabled by the Holy Ghost, we need no revelation or enthusiasm to confess this truth, which we are taught in our creeds and catechisms, &c.

I do not, nay I dare not, hesitate to denounce this assertion as false in fact and the paralysis of all effective Christianity. A greater violence offered to Scripture words is scarcely conceivable. St. Paul asserts that *no man can*. Nay, says Taylor, every man that knows his catechism can; but unless some six or seven individuals had said it by the Holy Ghost some seventeen or eighteen hundred years ago, no man could say so.

Ibid. s. 32, p. 334.

And yet because the Holy Ghost renewed their memory, improved their understanding, supplied to some their want of human learning, and so assisted them that they should not commit an error in fact or opinion, neither in the narrative nor dogmatical parts, therefore they wrote by the Spirit.

And where is the proof?—and to what purpose, unless a distinct and plain diagnostic were given of the divinities and the humanities which Taylor himself expressly admits in the text of the Scriptures? And even then what would it avail unless the interpreters and translators, not to speak of the copyists in the first and second centuries, were likewise

assisted by inspiration? As to the larger part of the Prophetic books, and the whole of the Apocalypse, we must receive them as inspired truths, or reject them as simple inventions or enthusiastic delusions. But in what other book of Scripture does the writer assign his own work to a miraculous dictation or infusion? Surely the contrary is implied in St. Luke's preface. Does the hypothesis rest on one possible construction of a single passage in St. Paul, 2 *Tim.* iii. 16.? And that construction resting materially on a *καὶ* (*θεόπνευστος, καὶ ὠφέλιμος*) not found in the oldest MSS., when the context would rather lead us to understand the words as parallel with the other assertion of the Apostle, that all good works are given from God,—that is, *Every divinely inspired writing is profitable, &c.* Finally, will not the certainty of the competence and single mindedness of the writers suffice; this too confirmed by the high probability, bordering on certainty, that God's especial grace worked in them; and that an especial providence watched over the preservation of writings, which, we know, both are and have been of such pre-eminent importance to Christianity, and yet by natural means? But alas! any thing will be pretended, rather than admit the necessity of internal evidence, or than acknowledge, among the external proofs, the convictions and spiritual experiences of believers, though they should be common to all the faithful in all ages of the Church! But in all superstition there is a heart of unbelief, and, *vice versa*, where an individual's belief is but a superficial acquiescence, credulity is the natural result and accompaniment, if only he be not required to sink into the depths of his being, where the sensual man can no longer draw breath. It is not the profession of Socinian tenets, but the spirit of Socinianism in the

Church itself that alarms me. This, this, is the dry rot in the beams and timbers of the Temple!

Ibid. s. 51, p. 348.

So that let the devotion be ever so great, set forms of prayer will be expressive enough of any desire, though importunate as extremity itself.

This, and much of the same import in this treatise, is far more than Taylor, mature in experience and softened by afflictions, would have written. Besides, it is in effect, though not in logic, a deserting of his own strong and unshaken ground of the means and ends of public worship.

Ibid. ss. 69, 70, pp. 359—60.

These two sections are too much in the vague mythical style of the Italian and Jesuit divines, and the argument gives to these a greater advantage against our Church than it gains over the Sectarians in its support. We well know who and how many the compilers of our Liturgy were under Edward VI., and know too well what the weather-cock Parliaments were, both then and under Elizabeth, by which the compilation was made law. The argument therefore should be inverted;—not that the Church (A. B., C. D., F. L., &c.) compiled it; *ergo*, it is unobjectionable; but (and truly we may say it) it is so unobjectionable, so far transcending all we were entitled to expect from a few men in that state of information and such difficulties, that we are justified in concluding that the compilers were under the guidance of the Holy Spirit. But the same order holds good even with regard to the Scriptures. We cannot rightly affirm they were inspired, and therefore they

must be believed; but they are worthy of belief, because excellent in so universal a sense to ends commensurate with the whole moral, and therefore the whole actual, world, that as sure as there is a moral Governor of the world, they must have been in some sense or other, and that too an efficient sense, inspired. Those who deny this, must be prepared to assert, that if they had what appeared to them good historic evidence of a miracle, in the world of the senses, they would receive the hideous immoral doctrines of Mahomet or Brahma, and thus disobey the express commands both of the Old and New Testament. Though an angel should come from heaven and work all miracles, yet preach another doctrine, we are to hold him accursed. *Gal. i. 8.*

Ibid. s. 75, p. 356.

When Christ was upon the Mount, he gave it for a pattern, &c.

I cannot thoroughly agree with Taylor in all he says on this point. The Lord's Prayer is an encyclopedia of prayer, and of all moral and religious philosophy under the form of prayer. Besides this, that nothing shall be wanting to its perfection, it is itself singly the best and most divine of prayers. But had this been the main and primary purpose, it must have been thenceforward the only prayer permitted to Christians; and surely some distinct references to it would have been found in the Apostolic writings.

Ibid. s. 80, p. 358.

Now then I demand, whether the prayer of Manasses be so good a prayer as the Lord's prayer? Or is the prayer of Judith, or of Tobias, or of Judas Maccabeus, or of the son of Sirach, is any of these so good? Certainly no man will say

they are ; and the reason is, because we are not sure they are inspired by the Holy Spirit of God.

How inconsistent Taylor often is, the result of the system of economising truth ! The true reason is the inverse. The prayers of Judith and the rest are not worthy to be compared with the Lord's Prayer ; therefore neither is the spirit in which they were conceived worthy to be compared with the spirit from which the Lord's Prayer proceeded : and therefore with all fulness of satisfaction we receive the latter, as indeed and in fact our Lord's dictation.

In all men and in all works of great genius the characteristic fault will be found in the characteristic excellence. Thus in Taylor, fulness, overflow, superfluity. His arguments are a procession of all the nobles and magnates of the land in their grandest, richest, and most splendid *paraphernalia* : but the total impression is weakened by the multitudes of lacqueys and ragged intruders running in and out between the ranks. As far as the Westminster divines were the antagonists to be answered—and with the exception of these, and those who like Baxter, Calamy, and Bishop Reynolds, contended for a reformation or correction only of the Church Liturgy, there were none worth answering,—the question was, not whether the use of one and the same set of prayers on all days in all churches was innocent, but whether the exclusive imposition of the same was comparatively expedient and conducive to edification ? Let us not too severely arraign the judgment or the intentions of the good men who determined for the negative. If indeed we confined ourselves to the comparison between our Liturgy, and any and all of the proposed substitutes for it, we could not hesitate : but those good men, in addition to their prejudices, had to compare the lives, the con-

versation, and the religious affections and principles of the prelatie and anti-prelatie parties in general. And do not we ourselves now do the like? Are we not, and with abundant reason, thankful that Jacobinism is rendered comparatively feeble and its deadly venom neutralised, by the profligacy and open irreligion of the majority of its adherents? Add the recent cruelties of the Star Chamber under Laud;—(I do not say the intolerance; for that which was common to both parties, must be construed as an error in both, rather than a crime in either);—and do not forget the one great inconvenience to which the prelatie divines were exposed from the very position which it was the peculiar honor of the Church of England to have taken and maintained, namely, the golden mean;—(for in consequence of this their arguments as Churchmen would often have the appearance of contrasting with their grounds of controversy as Protestants,)—and we shall find enough to sanction our charity as brethren, without detracting a tittle from our loyalty as members of the established Church. As to this Apology, the victory doubtless remains with Taylor on the whole; but to have rendered it full and triumphant, it would have been necessary to do what perhaps could not at that time, and by Jeremy Taylor, have been done with prudence; namely, not only to disprove in part, but likewise in part to explain, the alleged difference of the spiritual fruits in the ministerial labors of the high and low party in the Church,—(for remember that at this period both parties were in the Church, even as the Evangelical, Reformed and Pontifical parties before the establishment of a schism by the actually schismatical Council of Trent,)—and thus to demonstrate that the differences to the disadvantage of the established Church, as far as they were real, were as

little attributable to the Liturgy, as the wound in the heel of Achilles to the shield and breast-plate which his immortal mother had provided for him from the forge divine.

Ibid. s. 86, p. 361.

That the Apostles did use the prayer their Lord taught them, I think needs not much be questioned.

Ad contra, see above. But that they did not till the siege of Jerusalem deviate unnecessarily from the established usage of the Synagogue is beyond rational doubt. We may therefore safely maintain that a set form was sanctioned by Apostolic practice; though the form was probably settled after the converts from Paganism began to be the majority of Christians.

Ibid. s. 87, p. 361.

Now that they tied themselves to recitation of the very words of Christ's prayer *pro loco et tempore*, I am therefore easy to believe, because I find they were strict to a scruple in retaining the sacramental words which Christ spake when he instituted the blessed Sacrament.

Not a case in point. Besides it assumes the controverted sense of *οὕτως* as 'in these words' *versus* 'to this purport.' Grotius and Lightfoot, however, have settled this dispute by proving that the Lord's prayer is a selection of prayers from the Jewish ritual; and a most happy and valuable inference against novelties obtruded for novelty's sake does Grotius draw from this fact. When I consider the manner in which the Jews usually quoted or referred to particular passages of Scripture, it does not seem altogether improbable that the several articles of the *Oratio Dominica* might have

been the initial sentences of several prayers; but I have not the least doubt that by the loud utterance of the *My God! my God! why hast thou forsaken me?* our blessed Redeemer referred to and recalled to John and Mary that most wonderful and prophetic twenty-second Psalm. And what a glorious light does not this throw on the whole scene of the crucifixion, and in what additional loveliness does it not present the god-like character of the crucified Son of Man! With the very facts before them, of which the former and larger portion of the Psalm referred to resembles a detailed history rather than a prophecy,—with what force, and with what lively consolation and infusion of steadfast hope and faith, when all human grounds of hope had sunk from under them, must not the obvious and inevitable inference have flashed on the convictions of the holy mother and the beloved disciple! ‘If all we now behold was pre-ordained and so distinctly predicted; if the one mournful half of the prophecy has been so entirely and minutely fulfilled, after so great a lapse of ages, dare we, can we, doubt for a moment that the glorious remainder will with equal fidelity be accomplished?’ Thus to his very last moments did our Lord (setting as it beseemed the sun of righteousness to set) manifest with a wider and wider face of glory his self-oblivious love. In the act he was offering, he himself was a sacrifice of love for the whole creation; and yet the cup overflowed into particular streams; first, for his enemies, his persecutors, and murderers; then for his friends and humanly nearest relative; *Woman, behold thy son!* O what a transfer! Nor does the proposed interpretation preclude any inward and mysterious sense of the words *My God! my God!*—though I confess I have never yet met with a single plausible resolution

of the words into any one of the mysteries of the Trinity, or the Incarnation, or the Passion. Nay, were there any necessity for supposing such an allusion, which there is not, the obvious interpretation would, I fear, too dangerously favour the heresy of those who divided and severed the divinity from the humanity; so that not the incarnate God, very God of very God, would have atoned for us on the cross, but the incarnating man; a heresy which either denies or reduces to an absurdity the whole doctrine of redemption, that is, Christianity itself, which rests on the two articles of faith; first, the necessity, and secondly, the reality of a Redeemer—both articles alike incompatible with redemption by a mere man.

Ibid. s. 88, p. 362.

And I the rather make the inference from the preceding argument, because of the cognation one hath with the other; for the Apostles did also in the consecration of the Eucharist use the Lord's prayer; and that together with the words of institution was the only form of consecration, saith St. Gregory; and St. Jerome affirms, that the Apostles, by the command of their Lord, used this prayer in the benediction of the elements.

This section is an instance of impolitic management of a cause, into which Jeremy Taylor was so often seduced by the fertility of his intellect and the opulence of his erudition. An antagonist by exposing the improbability of the tradition (and most improbable it surely is), and the little credit due to Saint Gregory and Saint Jerome (not forgetting a Miltonic sneer at their saintship), might draw off the attention from the unanswerable parts of Taylor's reasoning, and leave an impression of his having been confuted.

Ibid. s. 89, p. 362.

But besides this, when the Apostles had received great measures of the spirit, and by their gift of prayer composed more forms for the help and comfort of the Church, &c.

Who would not suppose, that the first two lines were an admitted point of history, instead of a bare conjecture in the form of a bold assertion? O, dearest man! so excellent a cause did not need such Bellarminisms.

Ibid. p. 363.

And the Fathers of the Council of Antioch complain against Paulus Samosatenus, *quod Psalmos et cantus, qui ad Domini nostri Jesu Christi honorem decantari solent, tanquam recentiores, et a viris recentioris memorie editos, exploserit.*

This Sam-in-satin-hose, or Paul, the same-as-Satan-is, might, I think, have found his confutation in Pliny's Letter to Trajan. *Carmen Christo, quasi Deo, dicere secum invicem.*

Ibid. s. 90, p. 364.

Which together with the τὰ ἀπομνημονεύματα τῶν προφῆτων, the *lectionarium* of the Church, the books of the Apostles and Prophets spoken of by Justin Martyr, and said to be used in the Christian congregations, are the constituent parts of liturgy.

An ingenious but not tenable solution of Justin Martyr's ἀπομνημονεύματα τῶν ἀποστόλων, which were presumably a Gospel not the same, and yet so nearly the same, as our Matthew, that its history and character involve one of the hardest problems of Christian antiquity. By the by, one cause of the small impression—(small in proportion to their vast superiority in knowledge and genius)—which Jeremy Taylor and his compeers made on the religious part

of the community by their controversial writings during the life of Charles I. is to be found in their undue predilection for Patristic learning and authority. This originated in the wish to baffle the Papists at their own weapons; but it could not escape notice, that the latter, though regularly beaten, were yet not so beaten, but that they always kept the field: and when the same mode of warfare was employed against the Puritans, it was suspected as Papistical.

Ibid. s. 91, pp. 364—5.

For the offices of prose we find but small mention of them in the very first time, save only in general terms, and that such there were, and that St. James, St. Mark, St. Peter, and others of the Apostles and Apostolical men, made Liturgies; and if these which we have at this day were not theirs, yet they make probation that these Apostles left others, or else they were impudent people that prefixed their names so early, and the Churches were very incurious to swallow such a bolear if no pretension could have been reasonably made for their justification.

A rash and dangerous argument. 1810.

A many-edged weapon, which might too readily be turned against the common faith by the common enemy. For if these Liturgies were rightly attributed to St. James, St. Mark, St. Peter, and others of the Apostles and Apostolical men, how could they have been superseded? How could the Church have excluded them from the Canon? But if falsely, and yet for a time and at so early an age generally believed to have been composed by St. James and the rest, it is to be feared that the difference will not stop at the point to which Paul of Samosata carried it;—a fearful consideration for a Christian of the Grotian and Paleyan school. It

would not, however, shake my nerves, I confess. The Epistles of St. Paul, and the Gospel, Epistles, and Apocalypse of St. John, contain an evidence of their authenticity, which no uncertainty of ecclesiastic history, no proof of the frequency and success of forgery or ornamental titles (as the Wisdom of Solomon) mistaken for matter of fact, can wrest from me; and with these for my guides and sanctions, what one article of Christian faith could be taken from me, or even unsettled? It seems to me, as it did to Luther, incomparably more probable that the eloquent treatise, entitled an Epistle to the Hebrews, was written by Apollos than by Paul; and what though it was written by neither? It is demonstrable that it was composed before the siege of Jerusalem and the destruction of the Temple; and scarcely less satisfactory is the internal evidence that it was composed by an Alexandrian. These two *data* are sufficient to establish the fact, that the Pauline doctrine at large was common to all Christians at that early period, and therefore the faith delivered by Christ. And this is all I want; nor this for my own assurance, but as arming me with irrefragable arguments against those psilanthropists who as falsely, as arrogantly, call themselves Unitarians, on the one hand; and against the infidel fiction, that Christianity owes its present shape to the genius and rabbinical *cabala* of Paul on the other: while at the same time it weakens the more important half of the objection to, or doubt concerning, the authenticity of St. Peter's Epistles. To this too I attach a high controversial value (for the beauty and excellence of the Epistles themselves are not affected by the question); and I receive them as authentic, for they have all the circumstantial evidence that I have any right to expect. But I feel

how much more genial my conviction would become, should I discover, or have pointed out to me, any positive internal evidence equivalent to that which determines the date of the Epistle to the Hebrews, or even to that which leaves no doubt on my mind that the writer was an Alexandrian Jew. This, my dear Lamb, is one of the advantages which the previous evidence supplied by the reason and the conscience secures for us. We learn what in its nature *passes all understanding*, and what belongs to the understanding, and on which, therefore, the understanding may and ought to act freely and fearlessly: while those who will admit nothing above the understanding (*φρόνημα σαρκὸς*), which in its nature has no legitimate object but history and outward *phenomena*, stand in slavish dread like a child at its house of cards, lest a single card removed may endanger the whole foundationless edifice. 1819.

Ibid. s. 92, p. 365.

Now here dear Jeremy Taylor begins to be himself again; for with all his astonishing complexity, yet versatile agility, of powers, he was too good and of too catholic a spirit to be a good polemic. Hence he so continually is now breaking, now varying, the thread of the argument: and hence he is so again and again forgetting that he is reasoning against an antagonist, and falls into conversation with him as a friend,—I might almost say, into the literary chit-chat and unwithholding frankness of a rich genius whose sands are seed-pearl. Of his controversies, those against Popery are the most powerful, because there he had subtleties and obscure reading to contend against; and his wit, acuteness, and omnifarious learning found stuff to work on. Those on Original

Sin are the most eloquent. But in all alike it is the digressions, overgrowths, parenthetic *obiter et in transitu* sentences, and, above all, his anthropological reflections and experiences—for example, the inimitable account of a religious dispute, from the first collision to the spark, and from the spark to the world in flames, in his Dissuasive from Popery),—these are the costly gems which glitter, loosely set, on the chain armour of his polemic Pegasus, that expands his wings chiefly to fly off from the field of battle, the stroke of whose hoof the very rock cannot resist, but beneath the stroke of which the opening rock sends forth a Hippocrene. The work in which all his powers are confluent, in which deep, yet gentle, the full stream of his genius winds onward, and still forming peninsulas in its winding course—distinct parts that are only not each a perfect whole—or in less figurative style—(yet what language that does not partake of poetic eloquence can convey the characteristics of a poet and an orator?)—the work which I read with most admiration, but likewise with most apprehension and regret, is the Liberty of Prophecy. If indeed, like some Thessalian drug, or the strong herb of Anticyra,

———that helps and harms,

Which life and death have sealed with counter charms—

it could be administered by special prescription, it might do good service as a narcotic for zealotry, or a solvent for bigotry.

The substance of the preceding tract may be comprised as follows:—During the period immediately following our Lord's Ascension, or the so called Apostolic age, all the gifts of the Spirit, and of course the gift of prayer, as graces bestowed, not merely or

principally for the benefit of the Apostles and their contemporaries, but likewise and eminently for the advantage of all after-ages, and as means of establishing the foundations of Christianity, differed in kind, degree, mode, and object, from those ordinary graces promised to all true believers of all times ; and possessed a character of extraordinary partaking of the nature of miracles, to which no believer under the present and regular dispensations of the Spirit can make pretence without folly and presumption.

2. Yet it is certain that even the first miraculous gifts and graces bestowed on the Apostles themselves supervened on, but did not supersede, their natural faculties and acquired knowledge, nor enable them to dispense with the ordinary means and instruments of cultivating the one, and applying the other, by study, reading, past experience, and whatever else Providence has appointed for all men as the conditions and efficient of moral and intellectual progression. The capabilities of deliberating, selecting, and aptly disposing of our thoughts and works are God's good gifts to man, which the superadded graces of the Spirit, vouchsafed to Christians, work on and with, call forth and perfect. Therefore deliberation, selection, and method become duties, inasmuch as they are the bases and recipients of the Spirit, even as the polished crystal is of the light. But if the Prophets and Apostles did not (as Taylor demonstrates that they did not) find in miraculous aids any such infusions of light as precluded or rendered superfluous the exertion of their natural faculties and personal attainments, then *à fortiori* not the possessors or legatees of the ordinary graces bequeathed by Christ to his Church as the usufructuary property of all its members ; and he who wilfully lays aside all premeditation, selection, and ordonnance, that he may

enter unprepared on the highest and most awful function of the soul,—that of public prayer,—is guilty of no less indecency and irreverence than if, having to present a petition as the representative of a community before the throne, he purposely put off his seemly garments in order to enter into the presence of the monarch naked or in rags : and expects no less an absurdity than to become a passive *automaton*, in which the Holy Spirit is to play the ventriloquist.

3. If, then, each congregation is to receive a prepared form of prayer from its head or minister, why not rather from the collective wisdom of the Church represented in the assembled heads and spiritual Fathers?

4. This is admitted by implication by the Westminster Assembly. But they are not contented with the existing form, and therefore substitute for it a Directory as the fruits of their meditations and counsels. The whole question, then, is now reduced to the comparative merits and fitness of the Directory and the book of Common Prayer ; and how complete the victory of the latter, how glaring the defects, how many the deficiencies, of the former, Jeremy Taylor evinces unanswerably. Such is the substance of this Tract. What the author proposed to prove he has satisfactorily proved. The faults of the work are :—

1. The intermixture of weak and strong arguments, and the frequent interruption of the stream of his logic by doubtful, trifling, and impolitic interruptions ; arguments resting in premisses denied by the antagonists, and yet taken for granted ; in short, appendages that cumber, accessions that subtract, and confirmations that weaken :—2. That he commences with a proper division of the subject into two distinct branches, that is, extempore prayer as opposed to set forms, and, The Directory, as

prescribing a form opposed to the existing Liturgy ; but that in the sequel he blends and confuses and intermingles one with the other, and presses most and most frequently on the first point, which a vast majority of the party he is opposing had disowned and reprobated no less than himself, and which, though easiest to confute, scarcely required confutation.

DISCOURSE OF THE LIBERTY OF PROPHECYING,
WITH ITS JUST LIMITS AND TEMPER.

Epistle Dedicatory, p. 408.

And first I answer, that whatsoever is against the foundation of faith is out of the limits of my question, and does not pretend to compliance or toleration.

But as all truths hang together, what error is there which may not be proved to be against the foundation of faith ? An inquisitor might make the same code of toleration, and in the next moment light the faggots around a man who had denied the infallibility of Pope and Council.

Ibid. p. 429.

Indeed if by a heresy we mean that which is against an article of creed, and breaks part of the covenant made between God and man by the mediation of Jesus Christ, I grant it to be a very grievous crime, a calling God's veracity into question, &c.

How can he be said to question God's veracity, whose belief is that God never declared it,—who perhaps disbelieves it, because he thinks it opposite to God's honor ? For example:—Original sin, in the literal sense of the article, was held by both Papists and Protestants (with exception of the

Socinians) as the fundamental article of Christianity; and yet our Jeremy Taylor himself attacked and reprobated it. Why? because he thought it dishonored God. Why may not another man believe the same of the Incarnation, and affirm that it is equal to a circle assuming the essence of a square, and yet remaining a circle? But so it is; we spoil our cause, because we dare not plead it *in toto*; and a half truth serves for a proof of the opposite falsehood. Jeremy Taylor dared not carry his argument into all its consequences.

LIBERTY OF PROPHECYING.

S. 1, p. 443.

Of the nature of faith, and that its duty is completed in believing the articles of the Apostles' creed.

This section is for the most part as beautifully written as it was charitably conceived; yet how vain the attempt! Jeremy Taylor ought to have denied that Christian faith is at all intellectual primarily, but only probably; as, *ceteris paribus*, it is probable that a man with a pure heart will believe an intelligent Creator. But the faith resides in the predisposing purity of heart, that is, in the obedience of the will to the uncorrupted conscience. For take Taylor's instances; and I ask whether the words or the sense be meant? Surely the latter. Well then, I understand, and so did the dear Bishop, by these texts the doctrine of a Redeemer, who by his agonies of death actually altered the relations of the spirits of all men to their Maker, redeemed them from sin and death eternal, and brought life and immortality into the world. But the Socinian uses the same texts; and means only that a good and gifted teacher of pure

morality died a martyr to his opinions, and by his resurrection proved the possibility of all men rising from the dead. He did nothing;—he only taught and afforded evidence. Can two more diverse opinions be conceived? God here; mere man there. Here a redeemer from guilt and corruption, and a satisfaction for offended holiness; there a mere declarer that God imputed no guilt wherever, with or without Christ, the person had repented of it. What could Jeremy Taylor say for the necessity of his sense (which is mine) but what might be said for the necessity of the Nicene Creed? And then as to Rom. x. 9, how can the text mean anything, unless we know what St. Paul implied in the words *the Lord Jesus*. From other parts of his writings we know that he meant by the word *Lord* his divinity or at least essential superhumanity. But the Socinian will not allow this; or, allowing it, denies St. Paul's authority in matters of speculative faith. As well then might I say, it is sufficient for you to believe and repeat the words *forte miles reddens*; and though one of you mean by it 'Perhaps I may be balloted for the militia,' and the other understands it to mean, that 'Reading is forty miles from London,' you are still co-symbolists and believers! While a third person may say, I believe, but do not comprehend, the words; that is, I believe that the person who first used them meant something that is true,—what I do not know; that is, I believe his veracity.

O! had this work been published when Charles I., Archbishop Laud, whose chaplain Taylor was, and the other Star Chamber inquisitors, were sentencing Prynne, Bastwick, Leighton, and others, to punishments that have left a brand-mark on the Church of England, the sophistry might have been forgiven for the sake of the motive, which would then have been

unquestionable. Or if Jeremy Taylor had not in effect retracted after the Restoration ;—if he had not, as soon as the Church had gained its power, most basely disclaimed and disavowed the principle of toleration, and apologised for the publication by declaring it to have been a *ruse de guerre*, currying pardon for his past liberalism by charging, and most probably slandering himself with the guilt of falsehood, treachery, and hypocrisy, his character as a man would at least have been stainless. Alas, alas, most dearly do I love Jeremy Taylor ; most religiously do I venerate his memory ! But this is too foul a blotch of leprosy to be forgiven. He who pardons such an act in such a man partakes of its guilt.

Ibid. s. 7, p. 346—7.

In the pursuance of this great truth, the Apostles, or the holy men their contemporaries and disciples, composed a creed to be a rule of faith to all Christians ; as appears in Irenæus, Tertullian, St. Cyprian, St. Austin, Ruffinus, and divers others ; which creed, unless it had contained all the entire object of faith, and the foundation of religion, &c.

Jeremy Taylor does not appear to have been a critical scholar. His reading had been oceanic ; but he read rather to bring out the growths of his own fertile and teeming mind than to inform himself respecting the products of those of other men. Hence his reliance on the broad assertions of the Fathers ; yet it is strange that he should have been ignorant that the Apostles' Creed was growing piecemeal for several centuries.

Ibid. p. 447.

All catechumens in the Latin Church coming to baptism were interrogated concerning their faith, and gave satisfaction on the recitation of this Creed.

I very much doubt this, and rather believe that our present Apostles' Creed was no more than the first instruction of the catechumens prior to baptism; and (as I conclude from Eusebius) that at baptism they professed a more mysterious faith;—the one being the milk, the other the strong meat. Where is the proof that Tertullian was speaking of this Creed? Eusebius speaks in as high terms of the *Symbolum Fidei*, and, defending himself against charges of heresy, says, "Did I not at my baptism, in the *Symbolum Fidei*, declare my belief in Christ as God and the co-eternal Word?" The true Creed it was impiety to write down; but such was never the case with the present or initiating Creed. Strange, too, that Jeremy Taylor, who has in this very work written so divinely of tradition, should assume as a certainty that this Creed was in a proper sense Apostolic. Is then the Creed of greater authority than the inspired Scriptures? And can words in the Creed be more express than those of St. Paul to the Colossians, speaking of Christ as the creative mind of his Father, before all worlds, *begotten before all things created*?

Ibid. s. 10, p. 449.

This paragraph is indeed a complexion, as Taylor might call it, of sophisms. Thus;—unbelief from want of information or capacity, though with the disposition of faith, is confounded with disbelief. The question is not, whether it may not be safe for a man to believe simply that Christ is his Saviour, but whether it be safe for a man to disbelieve the article in any sense which supposes an essential supra-humanity in Christ,—any sense that would not have been equally applicable to John, had God chosen to raise him instead of his cousin?

Ibid. s. 11, p. 450.

Neither are we obliged to make these Articles more particular and minute than the Creed. For since the Apostles, and indeed our blessed Lord himself, promised heaven to them who believed him to be the Christ that was to come into the world, and that he who believes in him should be partaker of the resurrection and life eternal, he will be as good as his word. Yet because this article was very general, and a complexion rather than a single proposition, the Apostles and others our Fathers in Christ did make it more explicit: and though they have said no more than what lay entire and ready formed in the bosom of the great Article, yet they made their extracts to great purpose and absolute sufficiency; and therefore there needs no more deductions, or remoter consequences from the first great Article than the Creed of the Apostles.

Most true; but still the question returns, what was meant by the phrase *the Christ*? Contraries cannot both be true. *The Christ* could not be both mere man and incarnate God. One or the other must believe falsely on this great key-stone of all the intellectual faith in Christianity. For so it is; alter it, and everything alters; as is proved in Trinitarianism and Socinianism. No two religions can be more different; I know of no two equally so.

Ibid. s. 12, p. 451.

The Church hath power to intend our faith, but not to extend it: to make our belief more evident, but not more large and comprehensive.

This and the preceding pages are scarcely honest. For Jeremy Taylor begins with admitting that the Creed might have been composed by others. He has no proof of that most absurd fable of the twelve Apostles clubbing to make it; yet here all he says assumes its inspiration as a certain fact.

Ibid. p. 454.

But for the present there is no insecurity in ending there where the Apostles ended, in building where they built, in resting where they left us, unless the same infallibility which they had had still continued, which I think I shall hereafter make evident it did not.

What a tangle of contradictions Taylor thrusts himself into by the attempt to support a true system, a full third of which he was afraid to mention, and another third was by the same fear induced to deny—at least to take for granted the contrary: for example, the absolute plenary inspiration and infallibility of the Apostles and Evangelists; and yet that their whole function, as far as the consciences of their followers were concerned, was to repeat the two or three sentences, that *Jesus was Christ* (so says one of the Evangelists), the *Christ of God* (so says another), the *Christ the Son of the living God* (so says a third), that he rose from the dead, and for the remission of sins, to as many as believed and professed that he was the Christ or the Lord, and died and rose for the remission of sins. Surely no miraculous communication of God's infallibility was necessary for this. But if this infallibility was stamped on all they said and wrote, is it credible that any part should not be equally binding? I declare I can make nothing out of this section, but that it is necessary for men to believe the Apostles' Creed; but what they believe by it is of no consequence. For instance; what if I chose to understand by the word 'dead' a state of trance or suspended animation;—language furnishing plenty of analogies—dead in a swoon—dead drunk—and so on;—should I still be a Christian? 'Born of the Virgin Mary.' What if, as Priestley and others, I interpreted it as if we should say, 'the former Miss Vincent was his mother.' I need not say that I dis-

agree with Taylor's premisses only because they are not broad enough, and with his aim and principal conclusion only because it does not go far enough. I would have the law grounded wholly in the present life, religion only on the life to come. Religion is debased by temporal motives, and law rendered the drudge of prejudice and passion by pretending to spiritual aims. But putting this aside, and judging of this work solely as a chain of reasoning, I seem to find one leading error in it; namely, that Taylor takes the condition of a first admission into the Church of Christ for the fulness of faith which was to be gradually there acquired. The simple acknowledgment, that they accepted Christ as their Lord and King, was the first lisping of the infant believer at which the doors were opened, and he began the process of growth in the faith.

Ibid. s. 2, p. 457.

The great heresy that troubled them was the doctrine of the necessity of keeping the law of Moses, the necessity of circumcision, against which doctrine they were therefore zealous, because it was a direct overthrow to the very end and excellency of Christ's coming.

The Jewish converts were still bound to the rite of circumcision, not indeed as under the Law, or by the covenant of works, but as the descendants of Abraham, and by that especial covenant which St. Paul rightly contends was a covenant of grace and faith. But the heresy consisted wholly in the attempt to impose this obligation on the Gentile converts, in the infatuation of some of the Galatians, who, having no pretension to be descendants of Abraham, could, as the Apostle urges, only adopt the rite as binding themselves under the law of works, and thereby

apostatising from the covenant of faith by free grace. And this was the decision of the Apostolic Council at Jerusalem. *Acts* xv. Rhenferd, in his Treatise on the Ebionites and other pretended heretics in Palestine, so grossly and so ignorantly calumniated by Epiphanius, has written excellently well on this subject. Jeremy Taylor is mistaken throughout.

Ibid. s. 4, p. 459.

And so it was in this great question of circumcision.

It is really wonderful that a man like Bishop Taylor could have read the New Testament, and have entertained a doubt as to the decided opinion of all the Apostles, that every born Jew was bound to be circumcised. Opinion? The very doubt never suggested itself. When something like this opinion was slanderously attributed to Paul, observe the almost ostentatious practical contradiction of the calumny which was adopted by him at the request and by the advice of the other Apostles. (*Acts* xxi. 21-26.) The rite of circumcision, I say, was binding on all the descendants of Abraham through Isaac for all time even to the end of the world; but the whole law of Moses was binding on the Jewish Christians till the heaven and the earth—that is, the Jewish priesthood and the state—had passed away in the destruction of the temple and city; and the Apostles observed every tittle of the law.

Ibid. s. 6, p. 460.

The heresy of the Nicolaitans.

Heresy is not a proper term for a plainly anti-Christian sect. Nicolaitans is the literal Greek translation of Balaamites; destroyers of the people. *Rev.* ii. 14, 15.

Ibid. s. 8, p. 461.

For heresy is not an error of the understanding, but an error of the will.

Most excellent. To this Taylor should have adhered, and to its converse. Faith is not an accuracy of logic, but a rectitude of heart.

Ibid. p. 462.

It was the heresy of the Gnostics, that it was no matter how men lived, so they did but believe aright.

I regard the extinction of all the writings of the Gnostics among the heaviest losses of Ecclesiastical literature. We have only the account of their inveterate enemies. Individual madmen there have been in all ages, but I do not believe that any sect of Gnostics ever held this opinion in the sense here supposed.

Ibid.

And, indeed, if we remember that St. Paul reckons heresy amongst the works of the flesh, and ranks it with all manner of practical impieties, we shall easily perceive that if a man mingles not a vice with his opinion,—if he be innocent in his life, though deceived in his doctrine,—his error is his misery not his crime; it makes him an argument of weakness and an object of pity, but not a person sealed up to ruin and reprobation.

O admirable! How could Taylor, after this, preach and publish his Sermon in defence of persecution, at least against toleration!

Ibid. s. 22, p. 479.

Ebion, Manes.

No such man as Ebion ever, as I can see, existed;* and Manes is rather a doubtful *ens*.

* See Euseb. Hist. iii. 27.—*Ed.*

Ibid. s. 31, p. 487.

But I shall observe this, that although the Nicene Fathers in that case, at that time, and in that conjuncture of circumstances, did well, &c.

What Bull and Waterland have urged in defence of the Nicene Fathers is (like everything else from such men) most worthy of all attention. They contend that no other term but *ὁμοουσία* could secure the Christian faith against both the two contrary errors, Tritheism with subversion of the unity of the Godhead on the one hand, and creature-worship on the other. For, to use Waterland's mode of argument,* either Eusebius of Nicomedia, with the four other dissenters at Nice, were right or wrong in their assertion, that Christ could not be of the *οὐσία* of the self-originated First by derivation, as a son from a father:—if they were right, they either must have discovered some third distinct and intelligible form of origination in addition to *begotten* and *created*, or they had not and could not. Now the latter was notoriously the fact. Therefore to deny the *ὁμοουσία* was implicitly to deny the generation of the second Person, and thus to assert his creation. But if he was a creature, he could not be adorable without idolatry. Nor did the chain of inevitable consequences stop here. His characteristic functions of Redeemer, Mediator, King, and final Judge, must all cease to be attributable to Christ; and the conclusion is, that between the Homousian scheme and mere Psilanthropism there is no intelligible *medium*. If this, then, be not a fundamental article of faith, what can be?

To this reasoning I really can discern no fair reply within the sphere of conceptual logic, if it can be made evident that the term *ὁμοούσιος* is really capable of

* Vindication, &c. Quer. 13, 14, 15.—*Ed.*

achieving the end here set forth. One objection to the term is, that it was not translatable into the language of the Western Church. Consubstantial is not the translation: *substantia* answers to *ὑπόστασις*, not to *οὐσία*; and hence, when *ὑπόστασις* was used by the Nicene Fathers in distinction from *οὐσία*, the Latin Church was obliged to render it by some other word, and thus introduced that most unhappy and improper term *persona*. Would you know my own inward judgment on this question, it is this: first, that this pregnant idea, the root and form of all ideas, is not within the sphere of conceptual logic,—that is, of the understanding,—and is therefore of necessity inexpressible; for no idea can be adequately represented in words:—secondly, that I agree with Bull and Waterland against Bishop Taylor, that there was need of a public and solemn decision on this point: but, lastly, that I am more than doubtful respecting the fitness or expediency of the term *ὁμοούσιος*, and hold that the decision ought to have been negative. For at first all parties agreed in the positive point, namely, that Christ was the Son of God, and that the Son of God was truly God, “or very God of very God.” All that was necessary to be added was, that the only begotten Son of God was not created nor begotten in time. More than this might be possible, and subject of insight; but it was not determinable by words, and was therefore to be left among the rewards of the Spirit to the pure in heart in inward vision and silent contemplation.

Ibid. s. 40, p. 495.

All that is necessary to give a full and satisfactory import to this excellent paragraph, and to secure it from all inconvenient consequences, is to understand

the distinction between the objective and general revelation, by which the whole Church is walled around and kept together (*principium totalitatis et cohesionis*), and the subjective revelation, the light from the life (*John* i. 4.), by which the individual believers, each according to the grace given, grow in faith. For the former, the Apostles' Creed, in its present form, is more than enough; for the latter, it might be truly said in the words of the fourth Gospel, that all the books which the world could contain, would not suffice to set forth explicitly that mystery in which all treasures of knowledge are hidden, *reconduntur*.

From the Apostles' Creed, nevertheless, if regarded in the former point of view, several clauses must be struck out, not as false, but as not necessary. "I believe that Jesus of Nazareth, who was crucified under Pontius Pilate, rose from the dead on the third day; and I receive him as the Christ, the Son of the living God, who died for the remission of the sins of as many as believe in the Father through him, in whom we have the promise of life everlasting." This is the sufficient creed. More than this belongs to the Catechism, and then to the study of the Scriptures.

Ibid. s. 6, p. 506.

So did the ancient Papias understand Christ's millenary reign upon earth, and so depressed the hopes of Christianity and their desires to the longing and expectation of temporal pleasures and satisfactions. And he was followed by Justin Martyr, Irenæus, Tertullian, Lactantius, and indeed, the whole Church generally, till St. Austin and St. Jerome's time, who, first of any whose works are extant, did reprove the error.

Bishop Taylor is, I think, mistaken in two points;

first, that the Catholic Millenaries looked forward to carnal pleasures in the kingdom of Christ;—for even the Jewish Rabbis of any note represented the *Millenium* as the preparative and transitional state to perfect spiritualisation:—second, that the doctrine of Christ's reign upon earth rested wholly or principally on the twentieth chapter of the Revelations, which actually, in my judgment, opposes it.

I more than suspect that Austin's and Jerome's strongest ground for rejecting the second coming of our Lord in his kingly character, was, that they were tired of waiting for it. How can we otherwise interpret the third and fourth clauses of the Lord's Prayer, or, perhaps, the ἐν τῷ καιρῷ τούτῳ, *in hoc seculo*, (x. 30) of St. Mark? If the first three Gospels, joined with the unbroken faith and tradition of the Church for nearly three centuries, can decide the question, the Millenarians have the best of the argument.

Vol. VIII. s. 9, p. 22.

One thing only I observe (and we shall find it true in most writings, whose authority is urged in questions of theology), that the authority of the tradition is not it which moves the assent, but the nature of the thing; and because such a canon is delivered, they do not therefore believe the sanction or proposition so delivered, but disbelieve the tradition if they do not like the matter, and so do not judge of the matter by the tradition, but of the tradition by the matter.

This just and acute remark is, in fact, no less applicable to Scripture in all doctrinal points, and if infidelity is not to overspread England as well as France, the same criterion (that is, the internal evidence) must be extended to all points, to the narratives no less than to the precept. The written words must be tried by the Word from the beginning,

in which is life, and that life the light of men. Reduce it to the noetic pentad, or universal form of contemplation, except where all the terms are absolute, and consequently there is no *punctum indifferens*, —in *divinis tetras*, in *omnibus aliis pentas*, and the form stands thus.*

Ibid. s. 3, p. 36.

So that it cannot make it divine and necessary to be heartily believed. It may make it lawful, not make it true; that is, it may possibly, by such means, become a law, but not a truth.

This is a sophism which so evident a truth did not need. Apply the reasoning to an Act of Parliament previously to the royal sanction. Will it hold good to say, if it was law after the sanction, it was law before? The assertion of the Papal theologians is, that the divine providence may possibly permit even the majority of a legally convened Council to err; but by force of a divine promise cannot permit both a majority and the Pope to err on the same point. The flaw in this is, that the Romish divines rely on a conditional promise unconditionally. To Taylor's next argument the Romish respondent would say, that an exception, grounded on a specific evident necessity, does not invalidate the rule in the absence of any equally evident necessity.

Taylor's argument is a *μετάβασις εἰς ἄλλο γένος*. It is not the truth, but the sign or mark, by which the Church at large may know that it is truth, which is here provided for; that is, not the truth simply, but the obligation of receiving it as such. Ten thousand may apprehend the latter, only ten of whom might be capable of determining the former.

* See the form previously exhibited in this volume, p. 66.—*Ed.*

Ibid. 5.

So that now (that we may apply this) there are seven general Councils, which by the Church of Rome are condemned of error. * * * The council of Ariminum, consisting of six hundred Bishops.

It is the mark of a faction that it never hesitates to sacrifice a greater good common to them and to their opponents to a lesser advantage obtained over those opponents. Never was there a stranger instance of imprudence, at least, than the act of the Athanasian party in condemning so roundly the great Council of Ariminum as heretical, and for little more than the charitable wish of the many hundred Bishops there assembled to avoid a word that had set all Christendom by the ears. They declared that ὁ ἀγέννητος πατήρ, καὶ ὁ ἀχρόνως γεννητὸς υἱός, καὶ τὸ πνεῦμα ἐκπορευόμενον were substantially (ὑποστατικῶς) distinct, but nevertheless, one God ; and though there might be some incautious phrases used by them, the good Bishops declared that if their decree was indeed Arian, or introduced aught to the derogation of the Son's absolute divinity, it was against their knowledge and intention, and that they renounced it.

Ibid. s. 10, p. 46.

Gratian says, that the Council means by a concubine a wife married *sine dote et solennitate*; but this is daubing with untempered mortar.

Here I think Taylor wrong and Gratian right ; for not a hundred years ago the very same decree was passed by the Lutheran clergy in Prussia, determining that left-hand marriages were to be discouraged, but did not exclude from communion. These marriages were invented for the sake of poor nobles :

they could have but that one wife, and the children followed the rank and title of the mother, not of the father.

Ibid. s. 7, p. 56.

Thirdly; for *pasce oves*, there is little in that allegation besides the boldness of the objectors.

I have ever thought that the derivation of the Papal monarchy from the thrice repeated command, *pasce oves*, the most brazen of all the Pope's bulls. It was because Peter had given too good proof that he was more disposed to draw the sword for Christ than to perform the humble duties of a shepherd, that our Lord here strongly, though tenderly, reminds him of his besetting temptation. The words are most manifestly a reproof and a warning, not a commission. In like manner the very letter of the famous paronomastic text proves that Peter's confession, not Peter himself, was the rock. His name was, perhaps, not so much stone as stoner; not so much rock as rockman; and Jesus hearing this unexpected confession of his mysterious Sonship (for this is one of the very few cases in which the internal evidence decides for the superior fidelity of the first Gospel), and recognising in it an immediate revelation from heaven, exclaims, "Well, art thou the man of the rock; *and upon this rock will I build my church*," not on this man. Add too, that the law revealed to Moses and the confession of the divine attributes, are named the rock, both in the Pentateuch and in the Psalms.

Mark has simply, *Thou art the Christ*; Luke, *The Christ of God*;^{*} but that Jesus was the Messiah had long been known by the Apostles, at all events

^{*} *Mark* viii. 29. *Luke* ix. 20.—*Ed.*

conjectured. Had not John so declared him at the baptism? Besides, it was included among the opinions concerning our Lord which led to his question, the aim of which was not simply as to the Messiahship, but that the Messiah, instead of a mere descendant of David, destined to re-establish and possess David's throne, was the Jehovah himself, *the Son of the living God; God manifested in the flesh.* 1 Tim. iii. 16.

Ibid. s. 8, p. 62.

And yet again, another degree of uncertainty is, to whom the Bishops of Rome do succeed. For St. Paul was as much Bishop of Rome as St. Peter was; there he presided, there he preached, and he it was that was the doctor of the uncircumcision and of the Gentiles, St. Peter of the circumcision and of the Jews only; and therefore the converted Jews at Rome might with better reason claim the privilege of St. Peter, than the Romans and the Churches in her communion, who do not derive from Jewish parents.

I wonder that Taylor should have introduced so very strong an argument merely *obiter*. If St. Peter ever was at Rome, it must have been for the Jewish converts or *convertendi* exclusively, and on what do the earliest Fathers rest the fact of Peter's being at Rome? Do they appeal to any document? No; but to their own arbitrary and most improbable interpretation of the word Babylon in St. Peter's first epistle.* I am too deeply impressed with the general difficulty arising out of the strange eclipse of all historic documents, of all particular events, from the arrival of St. Paul at Rome as related by St. Luke and the time when Justin Martyr begins to shed a scanty light, to press any particular instance of it. Yet, if Peter really did arrive at Rome, and was among

* 1 Pet. v. 13.—*Ed.*

those destroyed by Nero, it is strange that the Bishop and Church of Rome should have preserved no record of the particulars.

Ibid. s. 15, p. 71.

But what shall we think of that decretal of Gregory the Third, who wrote to Boniface his legate in Germany, *quod illi, quorum uxores infirmitate aliqua morbida debitum reddere noluerunt, aliis poterant nubere.*

Supposing the *noluerunt* to mean *nequeunt*, or at least any state of mind and feeling that does not exclude moral attachment, I, as a Protestant, abominate this decree of Gregory III.; for I place the moral, social, and spiritual helps and comforts as the proper and essential ends of Christian marriage, and regard the begetting of children as a contingent consequence. But on the contrary tenet of the Romish Church, I do not see how Gregory could consistently decree otherwise.

Ibid. s. 3, p. 82.

Nor that Origen taught the pains of hell not to have an eternal duration.

And yet there can be no doubt that Taylor himself held with Origen on this point. But, *non licebat dogmatizare oppositum, quia determinatum fuerat.*

Ibid. p. 84.

And except it be in the Apostles' Creed and articles of such nature, there is nothing which may with any color be called a consent, much less tradition universal.

It may be well to remember, whenever Taylor speaks of the Apostles' Creed, that Pearson's work on that Creed was not then published. Nothing is

more suspicious than copies of creeds in the early Fathers; it was so notoriously the custom of the transcribers to make them square with those in use in their own time.

Ibid. s. 4.

Such as makes no invasion upon their great reputation, which I desire should be preserved as sacred as it ought.

The vision of the mitre dawned on Taylor; and his recollection of Laud came to the assistance of the Fathers; of many of whom in his heart Taylor, I think, entertained a very mean opinion. How could such a man do otherwise? I could forgive them their nonsense and even their economical falsehoods; but their insatiable appetite for making heresies, and thus occasioning the neglect or destruction of so many valuable works, Origen's for instance, this I cannot forgive or forget.

Ibid. s. 1, p. 88.

Of the incompetency of the Church, in its diffusive capacity, to be judge of controversiaes; and the impertinency of that pretence of the Spirit.

Now here begin my serious differences with Jeremy Taylor, which may be characterised in one sentence; ideas *versus* conceptions and images. I contend that the Church in the Christian sense is an idea;—not therefore a chimera, or a fancy, but a real being and a most powerful reality. Suppose the present state of science in this country, with this only difference that the Royal and other scientific societies were not founded: might I not speak of a scientific public, and its influence on the community at large? Or should I be talking of a chimera, a shadow, or a

non-entity? Or when we speak with honest pride of the public spirit of this country as the power which supported the nation through the gigantic conflict with France, do we speak of nothing, because we cannot say,—“It is in this place or in that catalogue of names?” At the same time I most readily admit that no rule can be grounded formally on the supposed assent of this ideal Church, the members of which are recorded only in the book of life at any one moment. In Taylor's use and application of the term, Church, the visible Christendom, and in reply to the Romish divines, his arguments are irrefragable.

Ibid. s. 2, p. 93.

So that if they read, study, pray, search records, and use all the means of art and industry in the pursuit of truth, it is not with a resolution to follow that which shall seem truth to them, but to confirm what before they did believe.

Alas, if Protestant and Papist were named by individuals answering or not answering to this description, what a vast accession would not the Pope's muster-roll receive! In the instance of the Council of Trent, the iniquity of the Emperor and the Kings of France and Spain consisted in their knowledge that the assembly at Trent had no pretence to be a general Council, that is, a body representative of the Catholic or even of the Latin Church. It may be, and in fact it is, very questionable whether any Council, however large and fairly chosen, is not an absurdity except under the universal faith that the Holy Ghost miraculously dictates all the decrees: and this is irrational, where the same superseding Spirit does not afford evidence of its presence by producing unanimity. I know nothing, if I may so say, more ludicrous than the supposition of the Holy

Ghost contenting himself with a majority, in questions respecting faith, or decrees binding men to inward belief, which again binds a Christian to outward profession. Matters of discipline and ceremony, having peace and temporal order for their objects, are proper enough for a Council; but these do not need any miraculous interference. Still if any Council is admitted in matters of doctrine, those who have appealed to it must abide by the determination of the majority, however they might prefer the opinion of the minority, just as in acts of Parliament.

Ibid. s. 11, p. 98.

Of some causes of error in the exercise of reason, which are inculcate in themselves.

It is a lamentable misuse of the term, reason,—thus to call by that name the mere faculty of guessing and babbling. The making reason a faculty, instead of a light, and using the term as a mere synonyme of the understanding, and the consequent ignorance of the true nature of ideas, and that none but ideas are objects of faith—are the grounds of all Jeremy Taylor's important errors.

Ibid.

But men may understand what they please, especially when they are to expound oracles.

If this sentence had occurred in Hume or Voltaire!

Ibid. s. 3, p. 103.

And then if ever truth be afflicted, she shall also be destroyed.

Here and in many other passages of his other
q 2

works Jeremy Taylor very unfairly states this argument of the anti-prelatic party. It was not that the Church of England was afflicted (the Puritans themselves had been much more afflicted by the prelates); but that having appealed to the decision of the sword, the cause was determined against it. But in fact it is false that the Puritans ever did argue as Taylor represents them. Laud and his confederates had begun by incarcerating, scourging, and inhumanly mutilating their fellow Christians for not acceding to their fancies, and proceeded to goad and drive the King to levy or at least maintain war against his Parliament: and the Parliamentary party very naturally cited their defeat and the overthrow of the prelacy as a judgment on their blood-thirstiness, not as a proof of their error in questions of theology.

Ibid. s. 4, p. 105.

All that I shall say, &c. *ad finem.*

An admirable paragraph. Taylor is never more himself, never appears greater, or wiser, than when he enters on this topic, namely, the many and various causes beside truth which occasion men to hold an opinion for truth.

Ibid. s. 7, p. 111.

Of such men as these it was said by St. Austin: *Ceteram turbam non intelligendi vivacitas, sed credendi simplicitas tuiissimam facit.*

Such charity is indeed notable policy: salvation made easy for the benefit of obedient dupes.

Ibid. s. 2, p. 119.

I deny not but certain and known idolatry, or any other sort of practical impiety with its principiant doctrine, may

be punished corporally, because it is no other but matter of fact.

In the Jewish theocracy, I admit; because the fact of idolatry was a crime, namely, *crimen læsæ majestatis*, an overt act subversive of the fundamental law of the state, and breaking asunder the *vinculum et copulam unitatis et cohæsionis*. But in making the position general, Taylor commits the *sophisma omissi essentialis*; he omits the essential of the predicate, namely, criminal;—not its being a fact rendering it punishable, but its being a criminal fact.

Ibid. s. 3.

Oh that this great and good man, who saw and has expressed so large a portion of the truth,—(if by the Creed I might understand the true Apostles', that is, the Baptismal Creed, free from the additions of the first five centuries, I might indeed say the whole truth),—had but brought it back to the great original end and purpose of historical Christianity, and of the Church visible, as its exponent, not as a *hortus siccus* of past revelations,—but an ever enlarging inclosed *area* of the opportunity of individual conversion to, and reception of, the spirit of truth! Then, instead of using this one truth to inspire a despair of all truth, a reckless scepticism within, and a boundless compliance without, he would have directed the believer to seek for light where there was a certainty of finding it, as far as it was profitable for him, that is, as far as it actually was light for him. The visible Church would be a walled Academy, a pleasure garden, in which the intrants having presented their *symbolum portæ*, or admission-contract, walk at large, each seeking private audience of the invisible teacher,—alone now, now in groups,—meditating or

conversing,—gladly listening to some elder disciple, through whom (as ascertained by his intelligibility to me) I feel that the common Master is speaking to me,—or lovingly communing with a class-fellow, who, I have discovered, has received the same lesson from the inward teaching with myself,—while the only public concerns in which all, as a common weal, exercised control and vigilance over each, are order, peace, mutual courtesy and reverence, kindness, charity, love, and the fealty and devotion of all and each to the common Master and Benefactor !

Ibid. s. 8, p. 124.

It is characteristic of the man and the age, Taylor's high-strained reverential epithets to the names of the Fathers, and as rare and naked mention of Luther, Melancthon, Calvin—the least of whom was not inferior to St. Augustin, and worth a brigade of the Cyprians, Firmilians, and the like. And observe, always *Saint* Cyprian !

Ibid. s. 12, pp. 128-9.

Gibbon's enumeration of the causes, not miraculous, of the spread of Christianity during the first three centuries is far from complete. This, however, is not the greatest defect of this celebrated chapter. The proportions of importance are not truly assigned ; nay, the most effective causes are only not omitted—mentioned, indeed, but *quasi in transitu*, not developed or distinctly brought out : for example, the zealous despotism of the Cæsars, with the consequent exclusion of men of all ranks from the great interests of the public weal, otherwise than as servile instruments ; in short, the direct contrary of that state and

character of men's minds, feelings, hopes and fancies, which elections, Parliaments, Parliamentary reports, and newspapers produce in England; and this extinction of patriotism aided by the melting down of states and nations in the one vast yet heterogeneous Empire;—the number and variety of the parts acting only to make each insignificant in its own eyes, and yet sufficient to preclude all living interest in the peculiar institutions and religious forms of Rome; which beginning in a petty district, had, no less than the Greek republics, its mythology and *θρησκεία* intimately connected with localities and local events. The mere habit of staring or laughing at nine religions must necessarily end in laughing at the tenth, that is, the religion of the man's own birth-place. The first of these causes, that is, the detachment of all love and hope from the things of the visible world, and from temporal objects not merely selfish, must have produced in thousands a tendency to, and a craving after, an internal religion, while the latter occasioned an absolute necessity of a mundane as opposed to a national or local religion. I am far from denying or doubting the influence of the excellence of the Christian faith in the propagation of the Christian Church or the power of its evidences; but still I am persuaded that the necessity of some religion, and the untenable nature and obsolete superannuated character of all the others, occasioned the conversion of the largest though not the worthiest part of the new-made Christians. Here, though exploded in physics, we have recourse to the *horror vacui* as an efficient cause. This view of the subject can offend or startle those only who, in their passion for wonderment, virtually exclude the agency of Providence from any share in the realising of its own benignant scheme; as if the disposition

of events by which the whole world of human history, from north and south, east and west, directed their march to one central point, the establishment of Christendom, were not the most stupendous of miracles! It is a yet sadder consideration, that the same men who can find God's presence and agency only in sensuous miracles, wholly misconceive the characteristic purpose and proper objects of historic Christianity and of the outward and visible Church, of which historic Christianity is the ground and the indispensable condition; but this is a subject delicate and dangerous, at all events requiring a less scanty space than the margins of these honestly printed pages.

Ibid. s. 4, p. 133.

The death of Ananias and Sapphira, and the blindness of Elymas the sorcerer, amount not to this, for they were miraculous inflictions.

One great difficulty respecting, not the historic truth (of which there can be no rational doubt), but the miraculous nature, of the sudden deaths of Ananias and Sapphira is derived from the measure which gave occasion to it, namely, the sale of their property by the new converts of Palestine, in order to establish that community of goods, which, according to a Rabbinical tradition, existed before the Deluge, and was to be restored by the children of Seth (one of the names which the Jewish Christians assumed) before the coming of the Son of Man. Now this was a very gross and carnal, not to say fanatical, misunderstanding of our Lord's words, and had the effect of reducing the Churches of the Circumcision to beggary, and of making them an unnecessary burthen on the new Churches in Greece and elsewhere. See Rhenferd as to this.

The fact of Elymas, however, concludes the miraculous nature of the deaths of Ananias and Sapphira, which, taken of themselves, would indeed have always been supposed, but could scarcely have been proved, the result of a miraculous or superhuman power. There are for me, I confess, great difficulties in this incident, especially when it is compared with our Lord's reply to the Apostles' proposal of calling down fire from heaven. *The Son of Man is not come to destroy, &c.* At all events it is a subject that demands and deserves deep consideration.

Ibid. s. 1, p. 141.

The religion of Jesus Christ is *the form of sound doctrine and wholesome words*, which is set down in Scripture indefinitely, actually conveyed to us by plain places, and separated as for the question of necessary or not necessary by the Symbol of the Apostles.

I cannot refrain from again expressing my surprise at the frequency and the undoubting positiveness of this assertion in so great a scholar, so profound a Patrician, as Jeremy Taylor was. He appears *bona fide* to have believed the absurd fable of this Creed having been a pic-nic to which each of the twelve Apostles contributed his *symbolum*. Had Jeremy Taylor taken it for granted so completely and at so early an age, that he read without attending to the various passages in the Fathers and ecclesiastical historians, which show the gradual formation of this Creed? It is certainly possible, and I see no other solution of the problem.

Ibid. s. 2, p. 153.

Judge not, that ye be not judged. The dread of these words is, I fear, more influential on my spirit

than either the duty of charity or my sense of Taylor's high merits, in enabling me to struggle against the strong inclination to pass the sentence of dishonesty on the reasoning in this paragraph. Had I met the passage in Richard Baxter or in Bishop Hall, it would have made no such unfavourable impression. But Taylor was so acute a logician, and had made himself so completely master of the subject, that it is hard to conceive him blind to sophistry so glaring. I am myself friendly to Infant Baptism, but for that reason feel more impatience of any unfairness in its defenders.

Ibid. Ad. 3 and 13, p. 178.

But then, that God is not as much before hand with Christian as with Jewish infants is a thing which can never be believed by them who understand that in the Gospel God opened all his treasures of mercies, and unsealed the fountain itself; whereas, before, he poured forth only rivulets of mercy and comfort.

This is mere sophistry; and I doubt whether Taylor himself believed it a sufficient reply to his own argument. There is no doubt that the primary purpose of Circumcision was to peculiarise the Jews by an indelible visible sign; and it was as necessary that Jewish infants should be known to be Jews as Jewish men. Then humanity and mere safety determined that the bloody rite should be performed in earliest infancy, as soon as the babe might be supposed to have gotten over the fever of his birth. This is clear; for women had no correspondent rite, but the same result was obtained by the various severe laws concerning their marriage with aliens and other actions.

Ibid. p. 180.

And as those persons who could not be circumcised (I mean the females), yet were baptized, as is notorious in the Jews' books and story.

Yes, but by no command of God, but only their own fancies.

Ibid. Ad. 4, p. 181.

Whosoever shall not receive the kingdom of God as a little child, shall not enter therein : receive it as a little child receives it, that is, with innocence, and without any let or hinderance.

Is it not evident that Christ here converted negatives into positives? As a babe is without malice negatively, so you must be positively and by actuation, that is, full of love and meekness; as the babe is unresisting, so must you be docile, and so on.

Ibid. Ad. 5.

And yet, notwithstanding this terrible paragraph, Taylor believed that infants were not a whit the worse off for not being baptized. Strange contradiction! They are born in sin, and Baptism is the only way of deliverance; and yet it is not. For the infant is *de se* of the kingdom of heaven. Christ blessed them, not in order to make them so, but because they already were so. So that this argument seems more than all others demonstrative for the Anabaptist, and to prove that Baptism derives all its force if it be celestial magic, or all its meaning if it be only a sacrament and symbol, from the presumption of actual sin in the person baptized.

Ibid. Ad. 15, p. 186.

And he that hath without difference commanded that all nations should be baptized, hath without difference commanded all sorts of persons.

Even so our Lord commanded all men to repent, did he therefore include babes of a month old? * Yes, when they became capable of repentance. And even so babes are included in the general command of Baptism, that is, as soon as they are baptizable. But Baptism supposed both repentance and a promise; babes are not capable of either, and therefore not of Baptism. For the physical element was surely only the sign and seal of a promise by a counter promise and covenant. The rite of circumcision is wholly inapplicable; for there a covenant was between Abraham and God, not between God and the infant. "Do so and so to all your male children, and I will favor them. Mark them before the world as a peculiar and separate race, and I will then consider them as my chosen people." But Baptism is personal, and the baptized a subject not an object; not a thing, but a person; that is, having reason, or actually and not merely potentially. Besides, Jeremy Taylor was too sound a student of Erasmus and Grotius not to know the danger of screwing up St. Paul's accommodations of Jewish

* Lightfoot and Wall use this strong argument for the lawfulness and implied duty of Infant Baptism in the Christian Church. It was the universal practice of the Jews to baptize the infant children of proselytes as well as their parents. Instead, therefore, of Christ's silence as to infants by name in his commission to baptize all nations being an argument that he meant to exclude them, it is a sign that he meant to include them. For it was natural that the precedent custom should prevail, unless it were expressly forbidden. The force of this, however, is limited to the ceremony;—its character and efficacy are not established by it.—*Ed.*

rites, meant doubtless as inducements of rhetoric and innocent compliances with innocent and invincible prejudices, into articles of faith. The conclusions are always true ; but all the arguments are not and were never intended to be reducible into syllogisms demonstrative.

Ibid. Ad. 18, p. 191.

But let us hear the answer. First, it is said, that Baptism and the Spirit signify the same thing ; for by water is meant the effect of the Spirit.

By the ' effect,' the Anabaptist clearly means the *causa causans*, the ' act of the Spirit.' As well might Taylor say that a thought is not thinking, because it is the effect of thinking. Had Taylor been right, the water to be an apt sign ought to have been dirty water ; for that would be the *res effecta*. But it is pure water, therefore *res agens*.

Ibid. p. 192.

For it is certain and evident, that regeneration or new birth is here enjoined to all as of absolute and indispensable necessity.

Yet Taylor himself has denied it over and over again in his tracts on Original Sin ; and how is it in harmony with the words of Christ—*Of such are the kingdom of heaven ?* Are we not regenerated back to a state of spiritual infancy ? Yet for such Antipædobaptists as hold the dogma of original guilt it is doubtless a fair argument ; but Taylor ought not to have used it as certain and evident in itself, and not merely *ad hominem et per accidens*. As making a bow is in England the understood conventional mark or visible language of reverence, so in the East was

Baptism the understood outward and visible mark of conversion and initiation. So much for the visible act: then for the particular meaning affixed to it by Christ. This was *μετάνοια*, an adoption of a new principle of action and consequent reform of conduct; a cleansing, but especially a cleansing away of the carnal film from the mind's eye. Hence the primitive Church called baptism *φῶς*, light, and the Eucharist *ζωή*, life. Baptism, therefore, was properly the sign, the *precursor*, or rather the first act, the *initium*, of that regeneration of which the whole spiritual life of a Christian is the complete process; the Eucharist indicating the means, namely, the continued assimilation of and to the Divine Humanity. Hence the Eucharist was called the continuation of the Incarnation.

Ibid.

And yet it does not follow that they should all be baptized with the Holy Ghost and with fire. But it is meant only that that glorious effect should be to them a sign of Christ's eminency above him; they should see from him a Baptism greater than that of John.

This is exactly of a piece with that gloss of the Socinians in evasion of St. Paul's words concerning Christ's emptying himself of the form of God, and becoming a servant, which all the world of Christians had interpreted of the Incarnation. But no! it only referred to the miracle of his transfiguration!

——— *credat Judæus Apella!*
Non ego.

St. John could not mean this, unless he denied the distinct personality of the Holy Ghost. For it was the Holy Ghost that then descended as the substitute

of Christ; nor does St. Luke even hint that it was understood to be a Baptism, even if we suppose the *tongues of fire* to be anything visual, and not as we say, Victory sate on his helmet like an eagle. The spirit of eloquence descended into them like a tongue of fire, and that they spoke different languages is, I conceive, no where said; but only that being rustic Galileans they yet spake a dialect intelligible to all the Jews from the most different provinces. For it is clear they were all Jews, and, as Jews, had doubtless a *lingua communis* which all understood when spoken, though persons of education only could speak it. Even so a German boor understands, but yet cannot talk in, High German, that is, the language of his Bible and Hymn-book. So it is with the Scotch of Aberdeen with regard to pure English. In short Taylor's arguments press on the Anabaptists, only as far as the Anabaptists baptize at all; they are in fact attacks on Baptism; and it would only follow from them that the Baptist is more rational than the Pædobaptist, but that the Quaker is more consistent than either. To pull off your hat is in Europe a mark of respect. What, if a parent in his last will should command his children and posterity to pull off their hats to their superiors,—and in course of time these children or descendants emigrated to China, or some place, where the same ceremony either meant nothing, or an insult. Should we not laugh at them if they did not interpret the words into, Pay reverence to your superiors. Even so Baptism was the Jewish custom, and natural to those countries; but with us it would be a more significant rite if applied as penance for excess of zeal and acts of bigotry, especially as sprinkling.

Ibid. p. 196.

But farther yet I demand, can infants receive Christ in the Eucharist?

Surely the wafer and the tea-spoonful of wine might be swallowed by an infant, as well as water be sprinkled upon him. But if the former is not the Eucharist because without faith and repentance, so cannot the latter, it would seem, be Baptism. For they are declared equal adjuncts of both Sacraments. The argument therefore is a mere *petitio principii sub lite*.

Ibid. Ad. 9, p. 197.

The promise of the Holy Ghost is made to all, to us and to our children: and if the Holy Ghost belongs to them, then Baptism belongs to them also.

If this be not rank enthusiasm I know not what is. The Spirit is promised to them, first, as protection and providence, and as internal operation when those faculties are developed, in and by which the Spirit co-operates. Can Taylor shew an instance in Scripture in which the Holy Spirit is said to operate simply, and without the co-operation of the subject?

Ibid. Ad. 19, p. 199.

And when the boys in the street sang Hosanna to the Son of David, our blessed Lord said that if they had held their peace, the stones of the street would have cried out Hosanna.

By the same argument I could defend the sprinkling of mules and asses with holy water, as is done yearly at Rome on St. Antony's day, I believe. For they are capable of health and sickness, of restiveness and of good temper, and these are all emanations from

their Creator. Besides in the great form of Baptism the words are not *ἐν ὀνόματι*, but *εἰς τὸ ὄνομα*, and many learned men have shewn that they may mean 'into the power or influence' of the Father, the Son, and the Spirit. But spiritual influences suppose capability in act of receiving them; and we must either pretend to believe that the soul of the babe, that is, his consciousness, is acted on without his consciousness, or that the instrumental cause is antecedent by years to its effect, which would be a conjunction disjunctive with a vengeance. Again, Baptism is nothing except as followed by the Spirit; but it is irrational to say, that the Spirit acts on the mere potentialities of an infant. For wherein is the Spirit, as used in Scripture in appropriation to Christians, different from God's universal providence and goodness, but that the latter like the sun may shine on the wicked and on the good, on the passive and on those who by exercise increase its effect; whereas the former always implies a co-operant subject, that is, a developed reason. When God gave his Spirit miraculously to the young child, Daniel, he at the same time miraculously hastened the development of his understanding.

Ibid. Ad. 28, p. 205.

But we see also that although Christ required faith of them who came to be healed, yet when any were brought, or came in behalf of others, he only required faith of them who came, and their faith did benefit to others. * * * *

But this instance is so certain a reproof of this objection of theirs, which is their principal, which is their all, that it is a wonder to me they should not all be convinced at the reading and observing of it.

So far from certainty, I find no strength at all in this reproof. Doubtless Christ at a believer's

request might heal his child's or his servant's bodily sickness ; for this was an act of power, requiring only an object. But is it any where said, that at a believer's request he gave the Spirit and the graces of faith to an unbeliever without any mental act, or moral co-operation of the latter? This would have been a proof indeed ; but Taylor's instance is a mere *ad aliud*.

Ibid. Ad. 31, p. 207.

And although there are some effects of the Holy Spirit which require natural capacities to be their foundation ; yet those are the *ἐνεργήματα* or powers of working : but the *χαρίσματα*, and the inheritance and the title to the promises require nothing on our part, but that we can receive them.

The Bishop flutters about and about, but never fairly answers the question, What does Baptism do ? The Baptist says it attests forgiveness of sins, as the reward of faith and repentance. This is intelligible ; but as to the *χαρίσματα*—the children of believers, if so taught and educated, are surely entitled to the promises ; and what analogy is there in this to any one act of power and gift of powers mentioned as *χαρίσματα*, when the word is really used in contradistinction from *ἐνεργήματα* ? Baptism is spoken of many times by St. Paul properly as well as metaphorically, and in the former sense it is never described as a *χάρισμα* on a passive recipient, while in the latter sense it always respects an *ἐνέργημα* of the Spirit of God, and a *συνέργημα* in the spirit of the recipient. All that Taylor can make out is, that Baptism effects a potentiality in a potentiality, or a chalking of chalk to make white white.

Ibid. p. 210.

And if it be questioned by wise men whether the want of it do not occasion their eternal loss, and it is not questioned whether Baptism does them any hurt or no, then certainly to baptize them is the surer way without all peradventure.

Now this is the strongest argument of all against Infant Baptism, and that which alone weighed at one time with me, namely, that it supposes and most certainly encourages a belief concerning God, the most blasphemous and intolerable; and no human wit can express this more forcibly and affectingly than Taylor himself has done in his Letter to a Lady on Original Sin. It is too plain to be denied that the belief of the strict necessity of Infant Baptism, and the absolute universality of the practice did not commence till the dogma of original guilt had begun to despotise in the Church: while that remained uncertain and sporadic, Infant Baptism was so too; some did it, many did not. But as soon as Original Sin in the sense of actual guilt became the popular creed, then all did it.*

Ibid. s. 16, p. 224.

And although they have done violence to all philosophy and the reason of man, and undone and cancelled the principles of two or three sciences, to bring in this article;

* The Author's views of Baptism are stated more fully and methodically in the Aids to Reflection; but even that statement is imperfect, and consequently open to objection, as was frequently admitted by Mr. C. himself. The Editor is unable to say what precise spiritual efficacy the Author ultimately ascribed to Infant Baptism; but he was certainly an advocate for the practice, and appeared as sponsor at the font for more than one of his friends' children. See his Letter to a Godchild, printed, for this purpose, at the end of this volume; his Sonnet on his Baptismal Birthday (Poet. Works, ii. p. 151), in the tenth line of which, in many copies, there was a misprint of 'heart' for 'front;' and the Table Talk, 2nd edit. p. 188.—*Ed.*

yet they have a divine revelation, whose literal and grammatical sense, if that sense were intended, would warrant them to do violence to all the sciences in the circle. And indeed that Transubstantiation is openly and violently against natural reason is no argument to make them disbelieve it, who believe the mystery of the Trinity in all those niceties of explication which are in the School (and which now-a-days pass for the doctrine of the Church), with as much violence to the principles of natural and supernatural philosophy as can be imagined to be in the point of Transubstantiation.

This is one of the many passages in Taylor's works which lead me to think that his private opinions were favorable to Socinianism. Observe, to the views of Socinus, not to modern Unitarianism, as taught by Priestley and Belsham. And doubtless Socinianism would much more easily bear a doubt, whether the difference between it and the orthodox faith was not more in words than in the things meant, than the Arian hypothesis. A mere conceptualist, at least, might plausibly ask whether either party, the Athanasian or the Socinian, had a sufficiently distinct conception of what the one meant by the hypostatical union of the Divine Logos with the man Jesus; or the other of his plenary, total, perpetual, and continuous inspiration, to have any well-grounded assurance, that they do not mean the same thing.

Moreover, no one knew better than Jeremy Taylor that this apparent soar of the hooded falcon, faith, to the very empyrean of bibliolatry amounted in fact to a truism of which the following syllogism is a fair illustration. All stones are men: all men think: *ergo*, all stones think. The *major* is taken for granted, the *minor* no one denies; and then the conclusion is good logic, though a very foolish untruth. Or, if an oval were demonstrated by Euclid to be a circle, it would be a circle; and if it were a demon-

strable circle, it would be a circle, though the straight lines drawable from the centre to the circumference are unequal. If we were quite certain that an omniscient Being, incapable of deceiving, or being deceived, had assured us that $5 \times 5 = 6 \times 3$, and that the two sides of a certain triangle were together less than the third, then we should be warranted in setting at nought the science of arithmetic and geometry. On another occasion, as when it was the good Bishop's object to expose the impudent assertions of the Romish Church since the eleventh century, he would have been the first to have replied by a counter syllogism.

If we are quite certain that any writing pretending to divine origin contains gross contradictions to demonstrable truths *in eodem genere*, or commands that outrage the clearest principles of right and wrong; then we may be equally certain that the pretence is a blasphemous falsehood, inasmuch as the compatibility of a document with the conclusions of self-evident reason, and with the laws of conscience, is a condition *à priori* of any evidence adequate to the proof of its having been revealed by God.

This principle is clearly laid down both by Moses and by St. Paul. If a man pretended to be a prophet, he was to predict some definite event that should take place at some definite time, at no unreasonable distance: and if it were not fulfilled, he was to be punished as an impostor. But if he accompanied his prophecy with any doctrine subversive of the exclusive Deity and adorability of the one God of heaven and earth, or any seduction to a breach of God's commandments, he was to be put to death at once, all other proof of his guilt and imposture being superfluous.* So St. Paul. If any man preach

* Deut. xiii. 1—5. xviii. 22—Ed.

another Gospel, though he should work all miracles, though he had the appearance and evinced the superhuman powers of an angel from heaven—he was at once, in contempt of all imaginable sensuous miracles, to be holden accursed.*

Ibid. s. 18, p. 225.

And now for any danger to men's persons for suffering such a doctrine, this I shall say, that if they who do it are not formally guilty of idolatry, there is no danger that they whom they persuade to it, should be guilty. * * * When they believe it to be no idolatry, then their so believing it is sufficient security from that crime, which hath so great a tincture and residency in the will, that from thence only it hath its being criminal.

Will not this argument justify all idolaters? For surely they believe themselves worshippers either of the Supreme Being under a permitted form, or of some son of God (as Apollo) to whom he has delegated such and such powers. If this be the case, there is no such crime as idolatry: yet the second commandment expressly makes the worshipping of God in or before a visual image of him not only idolatry, but the most hateful species of it. Now do they not worship God in the visible form of bread, and prostrate themselves before pictures of the Trinity? Are we so mad as to suppose that the pious heathens thought the statue of Jupiter, Jove himself? No; and yet these heathens were idolaters. But there was no such being as Jupiter. No! Was there no King of Kings and Lord of Lords; and does the name Jove instead of Jehovah (perhaps the same word too) make the difference? Were Marcus Antoninus and Epictetus idolaters?

* *Galat.* 1. 8, 9.—*Ed.*

UNUM NECESSARIUM; OR THE DOCTRINE AND PRACTICE OF REPENTANCE.

1. The first great divines among the Reformers, Luther, Calvin, and their compeers and successors, had thrown the darkness of storms on an awful fact of human nature, which in itself had only the darkness of negations. What was certain, but incomprehensible, they rendered contradictory and absurd by a vain attempt at explication. It was a fundamental fact, and of course could not be comprehended; for to comprehend, and thence to explain, is the same as to perceive, and thence to point out, a something before the given fact, and standing to it in the relation of cause to effect. Thus they perverted original sin into hereditary guilt, and made God act in the spirit of the cruellest laws of jealous governments towards their enemies, upon the principle of treason in the blood. This was brought in to explain their own explanation of God's ways, and then too often God's alleged way in this case was adduced to justify the cruel state law of treason in the blood.

2. In process of time, good men and of active minds were shocked at this; but, instead of passing back to the incomprehensible fact, with a vault over the unhappy idol forged for its comprehension, they identified the two in name; and while in truth their arguments applied only to a false theory, they rejected the fact for the sake of the mis-solution, and fell into far worse errors. For the mistaken theorist had built upon a foundation, though but a superstructure of chaff and straw; but the opponents built on nothing. Aghast at the superstructure, these latter ran away from that which is the sole foundation of all human religion.

3. Then came the persecutions of the Arminians in Holland; then the struggle in England against the Arminian Laud and all his party—terrible persecutors in their turn of the Calvinists and systematic divines; then the Civil War and the persecutions of the Church by the Puritans in their turn; and just in this state of heated feelings did Taylor write these Works, which contain dogmas subversive of true Christian faith, namely, his *Unum Necessarium*, or Doctrine and Practice of Repentance, which reduces the cross of Christ to nothing, especially in the seventh chapter of the same, and the after defences of it in his Letters on Original Sin to a Lady, and to the Bishop of Rochester; and the Liberty of Prophesying, which, putting toleration on a false ground, has left no ground at all for right or wrong in matters of Christian faith.

In the marginal notes, which I have written in these several treatises on Repentance, I appear to myself to have demonstrated that Taylor's system has no one advantage over the Lutheran in respect of God's attributes; that it is *bonâ fide* Pelagianism (though he denies it; for let him define that grace which Pelagius would not accept, because incompatible with free will and merit, and profess his belief in it thus defined, and every one of his arguments against absolute decrees tell against himself); and lastly, that its inevitable logical consequences are Socinianism and *quæ sequuntur*. In Tillotson the face of Arminianism looked out fuller, and Christianity is represented as a mere arbitrary contrivance of God, yet one without reason. Let not the surpassing eloquence of Taylor dazzle you, nor his scholastic retiary versatility of logic illaqueate your good sense. Above all do not dwell too much on the apparent absurdity or horror of the dogma he opposes, but examine what

he puts in its place, and receive candidly the few hints which I have admargined for your assistance, being in the love of truth and of Christ,

Your Brother.

I have omitted one remark, probably from overfulness of intention to have inserted it. 1. The good man and eloquent expresses his conjectural belief that, if Adam had not fallen, Christ would still have been necessary, though not, perhaps, by Incarnation. Now, in the first place, this is only a play thought of himself, and Scotus, and perhaps two or three others in the Schools; no article of faith or of general presumption; consequently it has little serious effect even on the guessers themselves. In the next place, if it were granted, yet it would be a necessity wholly *ex parte Dei*, not at all *ex parte Hominis*:—for what does it amount to but this—that God having destined a creature for two states, the earthly rational, and the heavenly spiritual, and having chosen to give him, in the first instance, faculties sufficient only for the first state, must afterwards superinduce those sufficient for the second state, or else God would at one and the same time destine and not destine. This therefore is a mere fancy, a theory, but not a binding religion; no covenant. 2. But the Incarnation, even after the fall of Adam, he clearly makes to be specifically of no necessity. It was only not to take away peevishly the estate of grace from the poor innocent children, because of the father,—according to the good Bishop, a poor ignorant, who before he ate the apple of knowledge did not know what right and wrong was; and Christ's Incarnation would have been no more necessary then than it was before, according to Taylor's belief. Here again the Incarnation is wholly a contrivance *ex parte Dei*, and no way resulting from any default of man.

3. Consequently Taylor neither saw nor admitted any *à priori* necessity of the Incarnation from the nature of man, and which, being felt by man in his own nature, is itself the greatest of proofs for the admission of it, and the strongest pre-disposing cause of the admission of all proof positive. Not having this, he was to seek *ab extra* for proofs in facts, in historical evidence in the world of sense. The same causes produce the same effects. Hence Grotius, Taylor, and Baxter (then, as appears in his Life, in a state of uneasy doubt), were the first three writers of evidences of the Christian religion, such as have been since followed up by hundreds,—nine-tenths of them Socinians or Semi-Socinians, and which, taking head and tail, I call the Grotio-Paleyan way.

4. Hence the good man was ever craving for some morsel out of the almsbasket of all external events, in order to prove to himself his own immortality; and, with grief and shame I tell it, became evidence and authority in Irish stories of ghosts, and apparitions, and witches. Let those who are astonished refer to Glanville on Witches, and they will be more astonished still. The fact now stated at once explains and justifies my anxiety in detecting the errors of this great and excellent genius at their fountain head,—the question of Original Sin: for how important must that error be which ended in bringing Bishop Jeremy Taylor forward as an examiner, judge, and witness in an Irish apparition case!

Ibid. s. 38, p. 278.

Although God exacts not an impossible law under eternal and insufferable pains, yet he imposes great holiness in unlimited and indefinite measures, with a design to give excellent proportions of reward answerable to the greatness of our endeavour. Hell is not the end of them that fail in

the greatest measures of perfection; but great degrees of heaven shall be their portion who do all that they can always, and offend in the fewest instances.

It is not to be denied that one if not more of the parables appears to sanction this, but the same parables would by consequence seem to favour a state of Purgatory. From John, Paul, and the philosophy of the doctrine, I should gather a different faith, and find a sanction for this too in one of the parables, namely, that of the labourer at the eleventh hour. Heaven, bliss, union with God through Christ, do not seem to me comparative terms, or conceptions susceptible of degree. But it is a difficult question. The first Fathers of the Reformation, and the early Fathers of the primitive Church, present different systems, and in a very different spirit.

Ibid. pp. 324—328.

Descriptions of repentance taken from the Holy Scriptures.

This is a beautiful collection of texts. Still the pious but unconverted Jew (a Moses Mendelssohn for instance) has a right to ask, What then did Christ teach or do, such and of such additional moment as to be rightfully entitled the founder of a new law, instead of being, like Isaiah and others, an enforcer and explainer of the old? If Christianity, or the *opus operans* of Redemption, was synchronous with the Fall of man, then the same answer must be returned to the passages here given from the Old Testament as to those from the New; namely, that Sanctification is the result of Redemption, not its efficient cause or previous condition. Assuredly *μετανοήσις* and Sanctification differ only as the plant and the growth or growing of the plant. But the words

of the Apostle (it will be said) are exhortative and dehortative. Doubtless! and so would be the words of a wise physician addressed to a convalescent. Would this prove that the patient's revalescence had been independent of the medicines given him? The texts are addressed to the free will, and therefore concerning possible objects of free will. No doubt! Should that process, the end and virtue of which is to free the will, destroy the free will? But I cannot make it out to my understanding, how the two are compatible.—Answer: the spirit knows the things of the spirit. Here lies the sole true ground of Latitudinarianism, Arminian, or Socinian; and this is the sole and sufficient confutation; *spiritualia spiritus cognoscit*. Would you understand with your ears instead of hearing with your understanding? Now, as the ears to the understanding, so is the understanding to the spirit. This Plato knew; and art thou a master in Israel, and knowest it not?

Ibid. p. 330.

Who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.

By this passage we must interpret the words "sin wilfully," in reference to an unpardonable sin, in the preceding sentence.

Ibid. s. 2, p. 432.

Of the moral capacity of sinful habits.

Probably from the holiness of his own life, Taylor has but just fluttered about a bad habit, not fully described it. He has omitted, or rather described

contradictorily, the case of those with whom the objections to sin are all strengthened, the dismal consequences more glaring and always present to them as an avenging fury, the sin loathed, detested, hated; and yet, spite of all this, nay, the more for all this, perpetrated. Both lust and intemperance would furnish too many instances of these most miserable victims.

Ibid. s. 39, p. 456.

. For every vicious habit being radicated in the will, and being a strong love, inclination and adhesion to sin, unless the natural being of this love be taken off, the enmity against God remains.

But the most important question is as to those vicious habits in which there is no love to sin, but only a dread and recoiling from intolerable pain, as in the case of the miserable drunkard! I trust that these epileptic agonies are rather the punishments than the augmenters of his guilt. The annihilation of the wicked is a fearful thought, yet it would solve many difficulties both in natural religion and in Scripture. And Taylor in his Arminian dread of Calvinism is always too shy of this "grace of God:" he never denies, yet never admits, it any separate operancy *per se*. And this, I fancy, is the true distinction of Arminianism and Calvinism in their moral effects. Arminianism is cruel to individuals, for fear of damaging the race by false hopes and improper confidences; while Calvinism is horrible for the race, but full of consolation to the suffering individual.

The next section is, taken together, one of the many instances that confirm my opinion that Calvinism (Archbishop Leighton's for example) compared with Taylor's Arminianism, is as the lamb in the wolf's

skin to the wolf in the lamb's skin ; the one is cruel in the phrases, the other in the doctrine.

Ibid. s. 56, p. 469.

But if a single act of contrition cannot procure pardon of sins that are habitual, then a wicked man that returns not till it be too late to root out vicious habits, must despair of salvation. I answer, &c.

Would not Taylor's purposes have been sufficiently attained by pressing the contrast between attrition and contrition with faith, and the utter improbability that the latter (which alone can be efficient), shall be vouchsafed to a sinner who has continued in his sins in the flattery of a death-bed repentance ; a blasphemy that seems too near that against the Holy Ghost ? My objection to Taylor is, that he seems to reduce the death of Christ almost to a cypher ; a contrivance rather to reconcile the attributes of God, than an act of infinite love to save sinners. But the truth is, that this is the peccant part of Arminianism, and Tillotson is yet more open than Taylor. Forbid me, common goodness, that I should think Tillotson conscious of Socinianism ! but that his tenets involved it, I more than suspect. See his Discourses on Transubstantiation, and those near it in the same volume.

Ibid. s. 64, p. 478.

Now there is no peradventure, but new-converted persons, heathens newly giving up their names to Christ and being baptized, if they die in an hour, and were baptized half an hour after they believe in Christ, are heirs of salvation.

This granted, I should little doubt of confuting all the foregoing, as far as I object to it. I would rather be *durus pater infantum*, like Austin, than

durus pater agrotantium. Taylor considers all Christians who are so called.

Ibid. s. 66, p. 481.

All this paragraph is as just as it is fine and lively, but far from confirming Taylor's doctrine. The case is as between one individual and a general rule. I know God's mercy and Christ's merits; but whether your heart has true faith in them, I cannot know. *Be it unto thee according to thy faith*, said Christ: so should his ministers say. All these passages, however, are utterly irreconcilable with the Roman doctrine, that the priest's absolution is operant, and not simply declarative. As to the decisions of Paulinus and Asterius, it is to be feared that they had the mortmain bequests and compensations in view more than the words of St. Paul, or the manifest purposes of redemption by faith. Yea, Taylor himself has his *redime peccata eleemosynis*.

By the by, I know of few subjects that have been more handled and less rationally treated than this of alms-giving. Everything a rich man purchases beyond absolute necessities, ought to be purchased in the spirit of alms, that is, as the most truly beneficial way of dispersing that wealth of which he is the steward, not owner.

Ibid.

St. Paul taught us this secret, that sins are properly made habitual upon the stock of impunity. *Sin taking occasion by the law wrought in me all concupiscence*; ἀφορμὴν λαβοῦσα, 'apprehending impunity,' διὰ τῆς ἐντολῆς, 'by occasion of the commandment,' that is, so expressed and established as it was; because in the commandment forbidding to lust or covet, there was no penalty annexed or threatened in the

sanction or in the explication. Murder was death, and so was adultery and rebellion. Theft was punished severely too; and so other things in their proportion; but the desires God left under a bare restraint, and affixed no penalty in the law. Now sin, that is, men that had a mind to sin, taking occasion hence, &c.

This is a very ingenious and very plausible exposition of St. Paul's words; but surely, surely, it is not the right one. I find both the meaning and the truth of the Apostle's words in the vividness and consequently attractive and ad-(or in-)sorbent power given to an image or thought by the sense of its danger, by the consciousness of its being forbidden,—which, in an unregenerate and unassisted will, struggling with, or even exciting, the ever-ready inclination of corrupted nature, produces a perplexity and confusion which again increase the person's susceptibility of the soliciting image or fancy so intensified. Guilt and despair add a stimulus and sting to lust. See Iago in Shakspeare.

Ibid. s. 11, p. 500.

It was not well with thee when thou didst first enter into the suburbs of hell by single actions of sin, &c.

Ay! this is excellent indeed, and worthy of a guardian angel of the Church. When Jeremy Taylor escapes from the Mononomian Romatism, which netted him in his too eager recoil from the Antinomian boar, brought forth and foddered (as he imagined) in Calvin's sty; when from this wiry net he escapes into the devotional and the dietetic, as into a green meadow-land, with springs, and rivulets, and sheltering groves, where he leads his flock like a shepherd;—then it is that he is most himself,—then only he is all himself, the whole Jeremy

Taylor; or if there be one other subject graced by the same total heautophany, it is in the pouring forth of his profound common sense on the ways and weaknesses of men and conflicting sects, as for instance in the admirable birth, parentage, growth, and consummation of a religious controversy in his Dissuasive from Popery.

Ibid. s. 13, p. 502.

Let every old man that repents of the sins of his evil life be very diligent in the search of the particulars; that by drawing them into a heap, and spreading them before his eyes, he may be mightily ashamed at their number and burthen.

I dare not condemn, but I am doubtful of this as a universal rule. If there be a true hatred of sin, the precious time and the spiritual *nisus* will, I think, be more profitably employed in enkindling meditation on holiness, and thirstings after the mind of Christ.

Ibid. ss. 31—35, pp. 517, 518.

Scarce a word in all this but for form's sake concerning the merits and sacrifice of the Incarnate God! Surely Luther would not have given this advice to a dying penitent, but have directed him rather to employ his little time in agony of prayer to Christ, or in earnest meditations on the astounding mystery of his death. In Taylor man is to do every thing.

Vol. IX. s. 11, p. 5.

For God was so exasperated with mankind, that being angry he would still continue that punishment even to the

lesser sins and sinners, which he only had first threatened to Adam ; and so Adam brought it upon them.

And such a phrase as this used by a man in a refutation of Original Sin, on the ground of its incompatibility with God's attributes! "Exasperated" with those whom Taylor declares to have been innocent and most unfortunate, the two things that most conciliate love and pity !

Ibid. p. 6.

If the sequel of the paragraph, comparing God to David in one of his worst actions, be not blasphemy, the reason is that the good man meant it not as such. *In facto est, sed non in agente.*

Ibid. ss. 16, 17, pp. 8, 9.

For the further explication of which it is observable that the word 'sinner' and 'sin' in Scripture is used for any person, that hath a fault or a legal impurity, a debt, a vitiosity, defect, or imposition, &c.

These facts, instead of explaining away Original Sin, are unintelligible, nay, absurd and immoral, except as shadows, types, and symbols of it, and of the Redemption from it. Observe, too, that Taylor never dares explain what he means by "Adam was mortal of himself and we are mortal from him ;" he did not dare affirm that soul and body are alike material and perishable, even as the lute and the potentiality of music in the lute. And yet if he believed the contrary, then, in his construction of the doctrine of Original Sin, what has Christ done ? St. John died in the same sense as Abel died : and in the sense of the Church of England neither died but only slept in the Lord.

This same system forced Taylor into the same error which Warburton afterwards dressed up with such trappings and trammels of erudition, in direct contempt of the plain meaning of the Church's article; and he takes it for granted, in many places, that the Jews under Moses knew only of temporal life and the death of the body. Lastly, he greatly degrades the mind of man by causelessly representing death as an evil in itself, which, if it be considered as a crisis, or phenomenal change, incident to a progressive being, ought as little to be thought so, as the casting of the caterpillar's skin to make room for the wings of the butterfly. It is the unveiling of the Psyche. I do not affirm this as an article of Christian faith; but I say that no candid writer ought to hide himself in double meanings. Either he should have used the term 'death' (*ex Adamo*) as loss of body, or as change of mode of being and of its circumstances; and again this latter as either evil for all, or as evil or good according to the moral habits of each individual.

Observe, however, once for all that I do not pretend to account for Original Sin. I declare it to be an unaccountable fact. How can we explain a *species*, when we are wholly in the dark as to the *genus*? Now guilt itself, as well as all other immediate facts of free will, is absolutely inexplicable; of course original guilt. If we will perversely confound the intelligible with the sensible world, misapply the logic appropriate to *phænomena* and the categories, or forms, which are empty except as substantialised in facts of experience, in order to use them as the Procrustes' bed of faith respecting *noumena*: if in short, we will strive to understand that of which we can only know *ὅτι ἐστὶ*, we may and must make as wild work with reason, will, conscience, guilt, and

virtue, as with Original Sin and Redemption. On every subject first ask, Is it among the *αἰσθητὰ*, or the *νοούμενα*?

Ibid. s. 23, p. 12.

It could not make us heirs of damnation. This I shall the less need to insist upon, because, of itself, it seems so horrid to impute to the goodness and justice of God to be author of so great calamity to innocents, &c.

Never was there a more hazardous way of reasoning, or rather of placing human ignorance in the judgment seat over God's wisdom. The whole might be closely parodied in support of Atheism: rather, this is but a paraphrase of the old atheistic arguments. Either God could not, or would not, prevent the moral and physical evils of the universe; including the everlasting anguish of myriads of millions: therefore he is either not all-powerful or not all-good: but a being deficient in power or goodness is not God:—*Ergo*, &c.

Ibid. s. 25, p. 13.

I deny not but all persons naturally are so, that they cannot arrive at heaven; but unless some other principle be put into them, or some great grace done for them, must for ever stand separate from seeing the face of God.

But this is but accidentally occasioned by the sin of Adam. Just so might I say, that without the great grace of air done for them no living beings could live. If it mean more, pray where was the grace in creating a being, who without an especial grace must pass into utter misery? If Taylor reply; but the grace was added in Christ: why so say the Calvinists. According to Taylor there is no fall of man; but only an act and punishment of a man,

which punishment consisted in his living in the kitchen garden, instead of the flower garden and orchard : and Cain was as likely to have murdered Abel before, as after, the eating of the forbidden fruit. But the very name of the fruit confutes Taylor. Adam altered his nature by it. Cain did not. What Adam did, I doubt not, we all do. Time is not with things of spirit.

Ibid. s. 27, p. 14.

Is hell so easy a pain, or are the souls of children of so cheap, so contemptible a price, that God should so easily throw them into hell ?

This is an argument against the *sine qua non* of Baptism, not against Original Sin.

Ibid. s. 67, p. 49.

Origen said enough to be mistaken in the question. 'Ἡ ἀπὸ τοῦ Ἀδὰμ κοινὴ πάντων ἐστὶ. Καὶ τὰ κατὰ τῆς γυναικὸς, οὐκ ἐστὶ καθ' ἧς οὐ λέγεται. 'Adam's curse is common to all. And there is not a woman on earth, to whom may not be said those things which were spoken to this woman.'

Origen's words ought to have prevented all mistake, for he plainly enough overthrows the phantom of hereditary guilt ; and as to guilt from a corruption of nature, it is just such guilt as the carnivorous appetites of a weaned lion, or the instinct of a brood of ducklings to run to water. What then is it ? It is an evil, and therefore seated in the will ; common to all men, the beginning of which no man can determine in himself or in others. How comes this ? It is a mystery, as the will itself. Deeds are in time and space, therefore have a beginning. Pure action, that is, the will, is a *noumenon*, and

inferable to time. Thus Origen calls it neither hereditary nor original, but universal sin. The curse of Adam is common to all men, because what Adam did, we all do : and thus of Eve. You may substitute any woman in her place, and the same words apply. This is the true solution of this unfortunate question. The *πρῶτον ψεύδος* is in the dividing the will from the acts of the will. The will is *ego-agens*.

Ibid. a. 82, p. 52.

This paragraph, though very characteristic of the Author, is fitter for a comedy than for a grave discourse. It puts one in mind of the play—"More sacks in the mill! Heap, boys, heap!"

Ibid. a. 84, p. 56.

Præposterum est (said Paulus the lawyer) *ante nos locupletes dici quam acquisiverimus*. We cannot be said to lose what we never had ; and our fathers' goods were not to descend upon us, unless they were his at his death.

Take away from me the knowledge that he was my father, dear Bishop, and this will be true. But as it stands, the whole is, "says Paulus the Lawyer;" and, "Well said, Lawyer!" say I.

Ibid. p. 57.

Which though it was natural, yet from Adam it began to be a curse ; just as the motion of a serpent upon his belly, which was concreated with him, yet upon this story was changed into a malediction and an evil adjunct.

How ? I should really like to understand this.

Ibid. c. vii. p. 73, *in initio*.

In this most eloquent treatise we may detect sundry

logical lapses, sometimes in the statement, sometimes in the instances, and once or twice in the conclusions. But the main and pervading error lies in the treatment of the subject *in genere* by the forms and rules of conceptual logic; which deriving all its material from the senses, and borrowing its forms from the sense (*αἰσθησις καθαρὰ*) or intuitive faculty, is necessarily inapplicable to spiritual mysteries, the very definition or contra-distinguishing character of which is that they transcend the sense, and therefore the understanding, the faculty, as Archbishop Leighton and Immanuel Kant excellently define it, which judges according to sense. In the Aids to Reflection,* I have shown that the proper function of the understanding or mediate faculty is to collect individual or sensible concretes into kinds and sorts (*genera et species*) by means of their common characters (*notæ communes*); and to fix and distinguish these conceptions (that is, generalised perceptions) by words. Words are the only immediate objects of the understanding. Spiritual verities, or truths of reason *respective ad realia*, and herein distinguished from the merely formal, or so-called universal truths, are differentiated from the conceptions of the understanding by the immediacy of the knowledge, and from the immediate truths of sense,—that is, from both pure and mixed intuitions,—by not being sensible, that is, not representable by figure, measurement, or weight; nor connected with any affection of our sensibility, such as color, taste, odors, and the like. And such knowledges we, when we speak correctly, name ideas.

Now Original Sin, that is, sin that has its origin in itself, or in the will of the sinner, but yet in a state or condition of the will not peculiar to the individual agent, but common to the human race, is an idea;

* Pp. 206—227. *Ed.*

and one diagnostic or contra-distinguishing mark appertaining to all ideas, is, that they are not adequately expressible by words. An idea can only be expressed (more correctly suggested) by two contradictory positions; as for example; the soul is all in every part ;—nature is a sphere, the centre of which is everywhere, and its circumference nowhere, and the like.

Hence many of Bishop Taylor's objections, grounded on his expositions of the doctrine, prove nothing more than that the doctrine concerns an idea. But besides this, Taylor everywhere assumes the consequences of Original Sin as superinduced on a pre-existing nature, in no essential respect differing from our present nature ;—for instance, on a material body, with its inherent appetites and its passivity to material agents ;—in short, on an animal nature in man. But this very nature, as the antagonist of the spirit or supernatural principle in man, is in fact the Original Sin, —the product of the will indivisible from the act producing it ; just as in pure geometry the mental construction is indivisible from the constructive act of the intuitive faculty. Original Sin, as the product, is a fact concerning which we know by the light of the idea itself, that it must originate in a self-determination of a will. That which we do not know is how it originates, and this we cannot explain ; first, from the necessity of the subject, namely, the will ; and secondly because it is an idea, and all ideas are inconceivable. It is an idea, because it is not a conception.

Ibid. s. 2, p. 74, 75.

And they are injurious to Christ, who think that from Adam we might have inherited immortality. Christ was the giver and preacher of it ; *he brought life and immortality to*

light through the gospel. It is a singular benefit given by God to mankind through Jesus Christ.

And none inherit it but those who are born of Christ: *ergo*, bad men and infidels are not immortal. Immortality is one thing, a happy immortality another. St. Paul meant the latter: Taylor either the former, or his words have no meaning at all; for no man ever thought or dreamed that we inherited heaven from Adam, but that as sons of Adam, that is, as men, we have souls that do not perish with the body. I often suspect that Taylor, in *abditis fidei ἐσωτερικῆς*, inclined to the belief that there is no other immortality but heaven, and that hell is a *pœna damni negativa, haud privativa*. I own myself strongly inclined to it;—but so many texts against it! I am confident that the doctrine would be a far stronger motive than the present; for no man will believe eternal misery of himself, but millions would admit, that if they did not amend their lives they would be undeserving of living for ever.

Ibid. s. 6, p. 77.

ἵνα μὴ πλημμύρα τὸν ἐν ἡμῶν καταποντίσῃ λογισμὸν εἰς τὸν τῆς ἁμαρτίας βυθόν.

“Lest the tumultuous crowd throw the reason within us over bridge into the gulf of sin.” What a vivid figure! It is enough to make any man set to work to read Chrysostom.

Ibid.

—*peccantes mente sub una.*

Note Prudentius's use of *mente sub una* for ‘in one person.’

Ibid. p. 78.

For even now we see, by a sad experience, that the afflicted and the miserable are not only apt to anger and envy, but have many more desires and more weaknesses, and consequently more aptnesses to sin in many instances than those who are less troubled. And this is that which was said by Arnobius; *proni ad culpas, et ad libidinis varios appetitos vitio sumus infirmitatis ingenita.*

No. Arnobius never said so good and wise a thing in his lifetime. His quoted words have no such profound meaning.

Ibid. s. 7, p. 78.

That which remained was a reasonable' soul, fitted for the actions of life and reason, but not of anything that was supernatural.

What Taylor calls reason I call understanding, and give the name reason to that which Taylor would have called spirit.

Ibid. s. 12, p. 84.

And all that evil which is upon us, being not by any positive infliction, but by privative, or the taking away gifts, and blessings, and graces from us, which God, not having promised to give, was neither naturally, nor by covenant, obliged to give,—it is certain he could not be obliged to continue that to the sons of a sinning father, which to an innocent father he was not obliged to give.

Oh! certainly not, if hell were not attached to acts and omissions, which without these very graces it is morally impossible for men to avoid. Why will not Taylor speak out?

Ibid. s. 14, p. 85.

The doctrine of the ancient Fathers was that free will remained in us after the Fall.

Yea ! as the locomotive faculty in a man in a strait waistcoat. Neither St. Augustine nor Calvin denied the remanence of the will in the fallen spirit ; but they, and Luther as well as they, objected to the flattering epithet 'free' will. In the only Scriptural sense, as concerning the unregenerate, it is implied in the word will, and in this sense, therefore, it is superfluous and tautologic ; and, in any other sense, it is the fruit and final end of Redemption,—the glorious liberty of the Gospel.

Ibid. s. 16, p. 92.

For my part I believe this only as certain, that nature alone cannot bring them to heaven, and that Adam left us in a state in which we could not hope for it.

This is likewise my belief, and that man must have had a Christ, even if Adam had continued in Paradise—if indeed the history of Adam be not a *mythos* ; as, but for passages in St. Paul, we should most of us believe ; the serpent speaking, the names of the trees, and so on ; and the whole account of the creation in the first chapter of Genesis seems to me clearly to say :—"The literal fact you could not comprehend if it were related to you ; but you may conceive of it as if it had taken place thus and thus."

Ibid. s. 50, p. 166.

That in some things our nature is cross to the divine commandment, is not always imputable to us, because our natures were before the commandment.

This is what I most complain of in Jeremy

Taylor's ethics; namely, that he constantly refers us to the deeds or *phenomena* in time, the effluents from the source, or like the *species* of Epicurus; while the corrupt nature is declared guiltless and irresponsible; and this too on the pretext that it was prior in time to the commandment, and therefore not against it. But time is no more predicable of eternal reason than of will; but not of will; for if a will be at all, it must be *ens spirituale*; and this is the first negative definition of spiritual—whatever having true being is not contemplable in the forms of time and space. Now the necessary consequence of Taylor's scheme is a conscience-worrying, casuistical, monkish work-holiness. Deeply do I feel the difficulty and danger that besets the opposite scheme; and never would I preach it, except under such provisos as would render it perfectly compatible with the positions previously established by Taylor in this chapter, s. xlv. p. 158. 'Lastly; the regenerate not only hath received the Spirit of God, but is wholly led by him,' &c.

Ibid.

If this Treatise of Repentance contain Bishop Taylor's habitual and final convictions, I am persuaded that in some form or other he believed in a Purgatory. In fact, dreams and apparitions may have been the pretexts, and the immense addition of power and wealth which the belief entailed on the priesthood, may have been their motives for patronising it; but the efficient cause of its reception by the churches is to be found in the preceding Judaic legality and monk-moral of the Church, according to which the fewer only could hope for the peace of heaven as their next immediate state. The holiness that sufficed for

this would evince itself (it was believed) by the power of working miracles.

Ibid. s. 52, p. 208.

It shall not be pardoned in this world nor in the world to come; that is, neither to the Jews nor to the Gentiles. For *saeculum hoc*, this world, in Scripture, is the period of the Jews' synagogue, and μέλλων αἰών, the world to come, is taken for the Gospel, or the age of the Messias, frequently among the Jews.

This is, I think, a great and grievous mistake. The Rabbis of best name divide into two or three periods, the difference being wholly in the words; for the dividers by three meant the same as those by two. The first was the *dies expectationis*, or *hoc saeculum*, ἐν τούτῳ καιρῷ: the second *dies Messiae*, the time of the Messiah, that is, the *millenium*: the third the *saeculum futurum*, or future state, which last was absolutely spiritual and celestial. But many Rabbis made the *dies Messiae* part, that is, the consummation of this world, the conclusive Sabbath of the great week, in which they supposed the duration of the earth or world of the senses to be comprised; but all agreed that the *dies*, or thousand years, of the Messiah was a transitional state, during which the elect were gradually defecated of body, and ripened for the final or spiritual state. During the *millenium* the will of God will be done on earth, no less, though in a lower glory, than it will be done hereafter in heaven. Now it is to be carefully observed that the Jewish doctors or Rabbis (all such at least as remained unconverted) had no conception or belief of a suffering Messiah, or of a period after the birth of the Messiah, previous to the kingdom, and of course included in the time of expectation.

The appearance of the Messiah and his assumption of the throne of David were to be contemporaneous. The Christian doctrine of a suffering Messiah, or of Christ as the high priest and intercessor, has of course introduced a modification of the Jewish scheme. But though there is a seeming discrepance in different texts in the first three Gospels, yet the Lord's Prayer appears to determine the question in favour of the elder and present Rabbinical belief; that is, it does not date the *dies Messiaë*, or kingdom of the Lord, from his Incarnation, but from a second coming in power and glory, and hence we are taught to pray for it as an event yet future. Nay, our Lord himself repeatedly speaks of the Son of Man in the third person, as yet to come. Assuredly our Lord ascended the throne and became a King on his final departure from his disciples. But it was the throne of his Father, and he an invisible King, the sovereign Providence to whom all power was committed. And this celestial kingdom cannot be identified with that under which the divine will will be done on earth as it is in heaven; that is, when on this earth the Church militant shall be one in holiness with the triumphant Church. The difficulties, I confess, are great; and for those who believe the first Gospel (and this in its present state) to have been composed by the Apostle Matthew, or at worst to be a literal and faithful translation from a Hebrew (Syro-Chaldaic) Gospel written by him, and who furthermore contend for its having been word by word dictated by an infallible Spirit, the necessary duty of reconciling the different passages in the first Gospel with each other, and with others in St. Luke's, is, *me saltem judice*, a most Herculean one. The most consistent and rational scheme is, I am persuaded, that which is

adopted in the Apocalypse. The new creation, commencing with our Lord's resurrection, and measured as the creation of this world (*hujus sæculi, τούτου αἰῶνος*) was by the doctors of the Jewish church—namely, as a week—divided into two principal epochs,—the six sevenths or working days, during which the Gospel was gradually to be preached in all the world, and the number of the elect filled up,—and the seventh, the Sabbath of the Messiah, or the kingdom of Christ on earth in a new Jerusalem. But as the Jewish doctors made the day (or one thousand years) of Messiah, a part, because the consummation, of this world, *τούτου αἰῶνος, τούτου καιροῦ*, so the first Christians reversely made the kingdom commence on the first (symbolical) day of the sacred week, the last or seventh day of which was to be the complete and glorious manifestation of this kingdom. If any one contends that the kingdom of the Son of Man, and the re-descent of our Lord with his angels in the clouds, are to be interpreted spiritually, I have no objection; only you cannot pretend that this was the interpretation of the disciples. It may be the right, but it was not the Apostolic belief.

Ibid. s. 50, p. 257.

For this was giving them pardon, by virtue of those words of Christ, *Whose sins ye remit, they are remitted*; that is, if ye, who are the stewards of my family, shall admit any one to the kingdom of Christ on earth, they shall be admitted to the participation of Christ's kingdom in heaven; and what ye bind here shall be bound there; that is, if they be unworthy to partake of Christ here, they shall be accounted unworthy to partake of Christ hereafter.

Then without such a gift of reading the hearts of men, as priests do not now pretend to, this text

means almost nothing. A wicked shall not, but a good man shall, be admitted to heaven; for if you have with good reason rejected any one here, I will reject him hereafter, amounts to no more than the rejection or admission of men according to their moral fitness or unfitness, the truth or unsoundness of their faith and repentance. I rather think that the promise, like the miraculous insight which it implies, was given to the Apostles and first disciples exclusively, and that it referred almost wholly to the admission of professed converts to the Church of Christ.

In fine. I have written but few marginal notes to this long Treatise, for the whole is to my feeling and apprehension so Romish, so anti-Pauline, so unctionless, that it makes my very heart as dry as the desert sands, when I read it. Instead of partial animadversions, I prescribe the chapter on the Law and the Gospel in Luther's Table Talk, as the general antidote.*

VINDICATION OF THE GLORY OF THE DIVINE ATTRIBUTES IN THE QUESTION OF ORIGINAL SIN.

Ibid. Obj. 4, p. 346.

But if Original Sin be not a sin properly, why are children baptized? And what benefit comes to them by Baptism? I answer, as much as they need, and are capable of.

The eloquent man has plucked just prickles enough out of the dogma of Original Sin to make a thick and ample crown of thorns for his opponents; and yet left enough to tear his own clothes off his back, and pierce through the leather jerkin of his closest

* With reference to all these notes on Original Sin, see Aids to Reflection, p. 280—286.—Ed.

wrought logic. In this answer to this objection he reminds me of the renowned squire, who first scratched out his eyes in a quickset hedge, and then leaped back and scratched them in again. So Jeremy Taylor first pulls out the very eyes of the doctrine, leaves it blind and blank, and then leaps back into it and scratches them in again, but with a most opulent squint that looks a hundred ways at once, and no one can tell which it really looks at.

Ibid.

By Baptism children are made partakers of the Holy Ghost and of the grace of God ; which I desire to be observed in opposition to the Pelagian heresy, who did suppose nature to be so perfect, that the grace of God was not necessary, and that by nature alone, they could go to heaven ; which because I affirm to be impossible, and that Baptism is therefore necessary, because nature is insufficient, and Baptism is the great channel of grace, &c.

What then of the poor heathens, that is, of five-sixths of all mankind? Would more go to hell by nature alone? If so : where is God's justice in Taylor's plan more than in Calvin's?

Ibid. Obj. 5, p. 355.

Although I have shewn the great excess and abundance of grace by Christ over the evil that did descend by Adam ; yet the proportion and comparison lies in the main emanation of death from one, and life from the other.

Does Jeremy Taylor then believe that the sentence of death on Adam and his sons extended to the soul ; that death was to be absolute cessation of being ! Scarcely I hope. But if bodily only, where is the difference between *ante* and *post Christum* ?

Ibid. p. 356.

Not that God could be the author of a sin to any, but that he appointed the evil which is the consequent of sin, to be upon their heads who descended from the sinner.

Rare justice! and this too in a tract written to rescue God's justice from the Supra- and Sub-lapsarians! How quickly would Taylor have detected in an adversary the absurd realisation contained in this and the following passages of the abstract notion, sin, from the sinner: as if sin were anything but a man sinning, or a man who has sinned! As well might a sin committed in Sirius or the planet Saturn justify the infliction of conflagration on the earth and hell-fire on all its rational inhabitants. Sin! the word sin! for abstracted from the sinner it is no more: and if not abstracted from him, it remains separate from all others.

Ibid. p. 358.

The consequent of this discourse must needs at least be this; that it is impossible that the greatest part of mankind should be left in the eternal bonds of hell by Adam; for then quite contrary to the discourse of the Apostle, there had been abundance of sin, but a scarcity of grace.

And yet Jeremy Taylor will not be called a Pelagian. Why? Because without grace superadded by Christ no man could be saved: that is, all men must go to hell, and this not for any sin, but from a calamity, the consequences of another man's sin, of which they were even ignorant. God would not condemn them the sons of Adam for sin, but only inflicted on them an evil, the necessary effect of which was that they should all troop to the devil! And this is Jeremy Taylor's defence of God's justice! The truth is,

Taylor was a Pelagian, believed that without Christ thousands, Jews and heathens, lived wisely and holily, and went to heaven ; but this he did not dare say out, probably not even to himself ; and hence it is that he flounders backward and forward, now upping and now downing.

In truth, this eloquent Treatise may be compared to a statue of Janus, with one face fixed on certain opponents, full of life and force, a witty scorn on the lip, a brow at once bright and weighty with satisfying reason : the other looking at the something instead of that which had been confuted, maimed, noseless, and weather-bitten into a sort of visionary confusion and indistinctness. * It looks like this,—ay, and very like that—but how like it is, too, such another thing !

AN ANSWER TO A LETTER WRITTEN BY THE RIGHT
REV. THE LORD BISHOP OF ROCHESTER, CONCERNING
THE CHAPTER OF ORIGINAL SIN, IN THE "UNUM
NECESSARIUM."

Ibid. p. 387.

And they who are born eunuchs should be less infected by Adam's pollution, by having less of concupiscence in the great instance of desires.

The fact happens to be false : and then the vulgarity, most unworthy of our dear Jeremy Taylor, of taking the mode of the manifestation of the disobedience of the will to the reason, for the disobedience itself. St. James would have taught him that he who offendeth against one, offendeth against all ; and that there is some truth in the Stoic paradox that all crimes are equal. Equal is indeed a false phrase ; and therein

* *Aids to Reflection*, p. 274.—*Ed.*

consists the paradox, which in ninety-nine cases out of a hundred is the same as the falsehood. The truth is, they are all the same in kind ; but unequal in degree. They are all alike, though not equally, against the conscience.

Ibid. p. 369.

So that there is no necessity of a third place ; but it concludes only that in the state of separation from God's presence there is great variety of degrees and kinds of evil, and every one is not the extreme.

What is this ? If hell be a state, and not a mere place, and a particular state, its meaning must in common sense be a state of the worst sort. If then there be a mere *pæna damni*, that is, the not being so blest as some others may be ; this is a different state *in genere* from the *pæna sensûs* : *ergo*, not hell ; *ergo* rather a third state ; or else heaven. For every angel must be in it, than whom another angel is happier ; that is negatively damned, though positively very happy.

Ibid. pp. 370-1.

Just so it is in infants : hell was not made for man, but for devils ; and therefore it must be something besides mere nature that can bear any man thither : mere nature goes neither to heaven or hell.

And how came the devils there ? If it be hard to explain how Adam fell ; how much more hard to solve how purely spiritual beings could fall ? And nature ! What ? so much of nature, and no kind of attempt at a definition of the word ? Pray what is nature ?

Ibid. p. 371.

I do not say that we, by that sin (original) deserved that death, neither can death be properly a punishment of us, till we superadd some evil of our own; yet Adam's sin deserved it, so that it was justly left to fall upon us, we, as a consequent and punishment of his sin, being [reduced to our natural portion.

How? What is this but flying to the old Supralapsarian blasphemy of a right of property in God over all his creatures, and destroying that sacred distinction between person and thing, which is the light and the life of all law human and divine? Mercy on us! Is not agony, is not the stone, is not blindness, is not ignorance, are not headstrong, inherent, innate, and connate passions driving us to sin when reason is least able to withhold us,—are not all these punishments, grievous punishments, and are they not inflicted on the innocent babe? Is not this the rennet infused into the *milk not mingled* of St. Peter;* spotting the immaculate begotten, souring and curdling the innocence *without sin or malice*?† And if this be just, and compatible with God's goodness, why all this outcry against St. Austin and the Calvinists and the Lutherans, whose whole addition is a lame attempt to believe guilt, where they cannot find it, in order to justify a punishment which they do find?

Ibid. p. 379.

But then for the evil of punishment, that may pass further than the action. If it passes upon the innocent, it is not a punishment to them, but an evil inflicted by right of dominion; but yet by reason of the relation of the afflicted to him that sinned, to him it is a punishment.

Here the snake peeps out, and now takes its tail

* *Ante.* Vindication, &c. pp. 357-8.

† *Ibid.*

into its mouth. Right of dominion! Nonsense! Things are not objects of right or wrong. Power of dominion I understand, and right of judgment I understand; but right of dominion can have no immediate, but only a relative, sense. I have a right of dominion over this estate, that is, relatively to all other persons. But if there be a *jus dominandi* over rational and free agents, then why blame Calvin? For all attributes are then merged in blind power: and God and fate are the same:

Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῦντις Ἐρμῆς.

Strange Trinity! God, Necessity, and the Devil. But Taylor's scheme has far worse consequences than Calvin's: for it makes the whole scheme of Redemption a theatrical scenery. Just restore our bodies and corporeal passions to a perfect *equilibrium* and fortunate instinct, and, there being no guilt or defect in the soul, the Son of God, the Logos, and Supreme Reason, might have remained unincarnate, uncrucified. In short, Socinianism is as inevitable a deduction from Taylor's scheme as Deism or Atheism is from Socinianism.

In fine.

The whole of Taylor's confusion originated in this;—first, that he and his adversaries confound original with hereditary sin; but chiefly that neither he nor his adversaries had considered that guilt must be a *noumenon*; but that our images, remembrances, and consciousnesses of our actions are *phænomena*. Now the *phænomenon* is in time, and an effect: but the *noumenon* is not in time any more than it is in space. The guilt has been before we are even conscious of the action; therefore an original sin (that is, a sin universal and essential to man as man,

and yet guilt, and yet choice, and yet amenable to punishment) may be at once true and yet in direct contradiction to all our reasonings derived from *phænomena*, that is, facts of time and space. But we ought not to apply the categories of appearance to the *ὄντως ὄντα* of the intelligible or causative world. This (I should say of Original Sin) is mystery! We do not so properly believe it, as we know it. What is actual must be possible. But if we will confound actuals with reals, and apply the rules of the latter to cases of the former, we must blame ourselves for the clouds and darkness and storms of opposing winds, which the error will not fail to raise. By the same process an Atheist may demonstrate the contradictory nature of eternity, of a being at once infinite and of resistless causality, and yet intelligent. Jeremy Taylor additionally puzzled himself with Adam, instead of looking into the fact in himself.

How came it that Taylor did not apply the same process to the congeneric question of the freedom of the will? In half a dozen syllogisms he must have gyved and hand-cuffed himself into blank necessity and mechanic motions. All hangs together. Deny Original Sin, and you will soon deny free will;—then virtue and vice;—and God becomes *Abracadabra*; a sound, nothing else.

SECOND LETTER TO THE BISHOP OF ROCHESTER.

Ibid. pp. 390-1.

To this it is answered as you see, there is a double guilt; a guilt of person, and of nature. That is taken away, this is not: for sacraments are given to persons, not to natures.

I need no other passage but this to convince me that Jeremy Taylor, the angle in which the two

apices of logic and rhetoric meet, consummate in both, was yet no metaphysician. Learning, fancy, discursive intellect, *tria juncta in uno*, and of each enough to have alone immortalised a man, he had; but yet οὐδὲν μετὰ φύσιν. Images, conceptions, notions, such as leave him but one rival, Shakspeare, there were; but no ideas. Taylor was a Gassendist. Oh that he had but meditated in the silence of his spirit on the mystery of an *I AM!* He would have seen that a person, *quoad* person, can have nothing common or generic; and that where this finds place, the person is corrupted by introsusception of a nature, which becomes evil thereby, and on this relation only is an evil nature. The nature itself, like all other works of God, is good, and so is the person in a yet higher sense of the word, good, like all offsprings of the Most High. But the combination is evil, and this not the work of God; and one of the main ends and results of the doctrine of Original Sin is to silence and confute the blasphemy that makes God the author of sin, without avoiding it by fleeing to the almost equal blasphemy against the conscience, that sin in the sense of guilt does not exist.

THE REAL PRESENCE AND SPIRITUAL OF CHRIST IN
THE BLESSED SACRAMENT, PROVED AGAINST THE
DOCTRINE OF TRANSUBSTANTIATION.

Perhaps the most wonderful of all Taylor's works. He seems, if I may so say, to have transubstantiated his vast imagination and fancy into subtlety not to be evaded, acuteness to which nothing remains unpierceable, and indefatigable agility of argumentation. Add to these an exhaustive erudition, and that all these are employed in the service of reason and

common sense; whereas in some of his Tracts he seems to wield all sorts of wisdom and wit in defence of all sorts of folly and stupidity. But these were *ad popellum*, and by virtue of the *falsitas dispensativa*, which he allowed himself.

Epist. dedicatory.

The question of transubstantiation.

I have no doubt that if the Pythagorean bond had successfully established itself, and become a powerful secular hierarchy, there would have been no lack of furious partisans to assert, yea, and to damn and burn such as dared deny, that one was the same as two; two being two in the same sense as one is one; that consequently $2 + 2 = 2$ and $1 + 1 = 4$. But I should most vehemently doubt that this was the intention of Pythagoras, or the sense in which the mysterious dogma was understood by the thinking part of his disciples, who nevertheless were its professed believers. I should be prepared to find that the true import and purport of the article was no more than this;—that the one in order to its manifestation must appear in and as two; that the act of re-union was simultaneous with that of the self-production, (in the geometrical use of the word ‘produce,’ as when a point produces, or evolves, itself on each side into a bipolar line), and that the Triad is therefore the necessary form of the Monad.

Even so is the dispute concerning Transubstantiation. I can easily believe that a thousand monks and friars would pretend, as Taylor says, to ‘disbelieve their eyes and ears, and defy their own reason,’ and to receive the dogma in the sense, or rather in the nonsense, here ascribed to it by him, namely, that the phenomenal bread and wine were

the phenomenal flesh and blood. But I likewise know that the respectable Roman Catholic theologians state the article free from a contradiction in terms at least; namely, that in the consecrated elements the *noumena* of the phenomenal bread and wine are the same with that which was the *noumenon* of the phenomenal flesh and blood of Christ when on earth.

Let *M* represent a slab or plane of mahogany, and *m* its ordinary supporter or under-prop; and let *S* represent a slab or plane of silver, and *s* its supporter. Now to affirm that $M=S$ is a contradiction, or that $m=s$; but it is no contradiction to say, that on certain occasions (*S* having been removed) *s* is substituted for *m*, and that what was $\frac{M}{m}$, is by the

command of the common master changed into $\frac{M}{s}$.

It may be false in fact, but it is not a self-contradiction in the terms. The mode in which *s* subsists in $\frac{M}{s}$ may be inconceivable, but not more so than the

mode in which *m* subsists in $\frac{M}{m}$, or that in which *s* subsisted in $\frac{S}{s}$.

I honestly confess that I should confine my grounds of opposition to the article thus stated to its unnecessariness, to the want of sufficient proofs from Scripture that I am bound to believe or trouble my head with it. I am sure that Bishop Bull, who really did believe the Trinity, without either Tritheism or Sabellianism, could not consistently have used the argument of Taylor or of Tillotson in proof of the absurdity of Transubstantiation.

Ibid. p. 416.

But for our dear afflicted mother, she is under the portion of a child in the state of discipline, her government indeed hindered, but her worshippings the same, the articles as true, and those of the church of Rome as false as ever.

Oh how much there is in these few words,—the sweet and comely sophistry, not of Taylor, but of human nature. Mother! child! state of discipline! government hindered! that is to say, in how many instances, scourgings hindered, dungeoning in dens foul as those of hell, mutilation of ears and noses, and flattering the King mad with assertions of his divine right to govern without a Parliament, hindered. The best apology for Laud, Sheldon, and their fellows will ever be that those whom they persecuted were as great persecutors as themselves, and much less excusable.

Ibid. s. 2, p. 422.

In Synaxi Transubstantiationem sero definivit Ecclesia; diu satis erat credere, sive sub pane consecrato, sive quocunque modo adesse verum corpus Christi; so said the great Erasmus.

Verum corpus, that is, *res ipsissima*, or the thing in its actual self, opposed τῷ φαινομένῳ.

Ibid. s. 6, p. 425.

Now that the spiritual is also a real presence, and that they are hugely consistent, is easily credible to them that believe the gifts of the Holy Ghost are real graces, and a spirit is a proper substance.

But how the body of Christ, as opposed to his Spirit and to his Godhead, can be taken spiritually, *hic labor, hoc opus est*. Plotinus says, καὶ ἡ ἐλη

ἀσώματος; so we must say here καὶ τὸ σῶμα ἀσώματον.

Ibid. a. 7, p. 426.

So we may say of the blessed Sacrament; Christ is more truly and really present in spiritual presence than in corporal; in the heavenly effect than in the natural being.

But the presence of Christ is not in question, but the presence of Christ's body and blood. Now that Christ effected much for us by coming in the body, which could not or would not have been effected had he not assumed the body, we all, Socinians excepted, believe; but that his body effected it, other than as Christ in the body, where shall we find? how can we understand?

Ibid. p. 427.

So when it is said, *Flesh and blood shall not inherit the kingdom of God*, that is, corruption shall not inherit; and in the resurrection, our bodies are said to be spiritual, that is, not in substance, but in effect and operation.

This is, in the first place, a wilful interpretation, and secondly, it is absurd; for what sort of flesh and blood would incorruptible flesh and blood be? As well might we speak of marble flesh and blood. But in Taylor's mind, as seen throughout, the logician was predominant over the philosopher, and the fancy outbustled the pure intuitive imagination. In the sense of St. Paul, as of Plato and all other dynamic philosophers, flesh and blood is *ipso facto* corruption, that is, the spirit of life in the mid or balancing state between fixation and reviviscence. *Who shall deliver me from the body of this death?* is a Hebraism for 'this death which the body is.' For matter itself is but *spiritus in coagulo*, and organised matter the

coagulum in the act of being restored; it is then repotentiating. Stop its self-destruction as matter, and you stop its self-reproduction as a vital organ. In short, Taylor seems to fall into the very fault he reproves in Bellarmine, and with this additional evil, that his reasoning looks more like tricking or explaining away a mystery. For wherein does the Sacrament of the Eucharist differ from that of Baptism, nay, even of grace before meat, when performed fervently and in faith? Here too Christ is present in the hearts of the faithful by blessing and grace. I see at present no other way of interpreting the text so as not to make the Sacrament a mere arbitrary *memento*, but by an implied negative. In propriety, the word is confined to no portion of corporality in particular. 'This (the bread and wine) are as truly my flesh and blood as the *phenomena* which you now behold and name as such.'

Ibid. s. 9, p. 429.

From this paragraph I conclude, though not without some perplexity, that by 'the body and blood verily and indeed taken,' we are not to understand body and blood in their limited sense, as contradistinguished from the soul or Godhead of Christ, but as a *periphrasis* for Christ himself, or at least Christ's humanity. Taylor, however, has misconstrued Phavorinus' meaning though not his words. *Spiritualia eterna quoad spiritum*. But this is the very depth of the purified Platonic philosophy.

Ibid. s. 10, p. 430.

But because the words do perfectly declare our sense, and are owned publicly in our doctrine and manner of speaking, it will be in vain to object against us those words of the

Fathers, which use the same expressions: for if by virtue of those words, 'really,' 'substantially,' 'corporally,' 'verily and indeed,' and 'Christ's body and blood,' the Fathers shall be supposed to speak for Transubstantiation, they may as well suppose it to be our doctrine too; for we use the same words, and therefore those authorities must signify nothing against us, unless these words can be proved in them to signify more than our sense of them does import; and by this truth, many, very many of their pretences are evacuated.

A sophism, dearest Jeremy. We use the words because these early Fathers used them, and have forced our own definitions on them. But should we have chosen these words to express our opinion by, if there had been no controversy on the subject? But the Fathers chose and selected these words as the most obvious and natural.

Ibid. s. 11, p. 431.

It is much insisted upon, that it be inquired whether, when we say we believe Christ's body to be really in the Sacrament, we mean 'that body, that flesh, that was born of the Virgin Mary, that was crucified, dead, and buried?' I answer, that I know none else that he had or hath: there is but one body of Christ natural and glorified.

This may be true, or at least intelligible, of Christ's humanity or personal identity as *νόητόν τι*, but applied to the phenomenal flesh and blood, it is nonsense. For if every atom of the human frame be changed by succession in eleven or twelve years, the body born of the Virgin could not be the body crucified, much less the body crucified be the body glorified, spiritual and incorruptible. I construe the words of Clement of Alexandria, quoted by Taylor below,*

* *Dupliciter vero sanguis Christi et caro intelligitur, spiritualis illa atque divina, de qua ipse dixit, Caro mea vere est cibus, &c., vel caro et sanguis, quæ crucifixa est, et qui militis affusus est lancea. In Epist. Ephes. c. i.*

literally, and they perfectly express my opinion ; namely, that Christ, both in the institution of the Eucharist and in the sixth chapter of John, spoke of his humanity as a *noumenon*, not of the specific flesh and blood which were its *phenomena* at the last supper and on the cross. But Jeremy Taylor was a semi-materialist, and though no man better managed the logic of substance and accidents, he seems to have formed no clear metaphysical notion of their actual meaning. Taken notionally, they are mere interchangeable relations, as in concentric circles the outmost circumference is the substance, the other circles its accidents ; but if I begin with the second, and exclude the first from my thoughts, then this is substance and the interior ones accidents, and so on ; but taken really, we mean the complex action of co-agents on our senses, and accident as only an agent acting on us. Thus we say, the beer has turned sour : sour is the accident of the substance beer. But, in fact, a new agent, oxygen, has united itself with other agents in the joint composition, the essence of which new comer is to be sour : at all events, Taylor's construction is a mere assertion, meaning no more than 'in this sense only can I subscribe to the words of Bertram, Jerome, and Clement.'

If a re-union of the Lutheran and English Churches with the Roman were desirable and practicable, the best way, *ὡς ἐμοίγε δόκεῖ*, would be, that any remarkable number should offer union on a given profession of faith chiefly negative, as we protest against the authority of the Church in temporals ; that the words agreed to by Beza and Espenœus, on the part of the Reformers and Romanists respectively, at Poissy, used with implicit faith, shall suffice. *Credimus in usu cœnæ Dominicæ vere, reipsa, substantialiter, seu in substantia, verum corpus et sanguinem Christi*

spirituali et ineffabili modo esse, exhiberi, summi a fidelibus communicantibus.

Ibid. a. 3, p. 434.

The other Schoolman I am to reckon in this account, is Gabriel Biel.

Taylor should have informed the reader that Gabriel Biel is but the echo of Occam, and that both were ante-Lutheran Protestants in heart, and as far as they dared, in word likewise.

Ibid. a. 6, p. 436.

So that if, according to the Casuists, especially of the Jesuits' order, it be lawful to follow the opinion of any one probable doctor, here we have five good men and true, besides Occam, Bassolis, and Mechior Camus, to acquit us from our search after this question in Scripture.

Taylor might have added Erasmus, who, in one of his letters, speaking of Oecolampadius's writings on the Eucharist, says, '*ut seduci posse videantur etiam electi,*' and adds, that he should have embraced his interpretations, '*nisi obstaret consensus Ecclesiae;*' that is, Oecolampadius has convinced me, and I should avow my conviction, but for motives of personal prudence and regard for the public peace.

OF THE SIXTH CHAPTER OF ST. JOHN'S GOSPEL.

Ibid. p. 436.

I cannot but think that the same mysterious truth, whatever it be, is referred to in the Eucharist and in this chapter of St. John; and I wonder that Taylor, who makes the Eucharist a spiritual sumption of

Christ, should object to it. $A=C$ and $B=C$, therefore $A=B$.*

Ibid. s. 4, p. 440.

The error on both sides, Roman and Protestant, originates in the confusion of sign or figure with symbol, which latter is always an essential part of that, of the whole of which it is the representative. Not seeing this, and therefore seeing no *medium* between the whole thing and the mere metaphor of the thing, the Romanists took the former or positive pole of the error, the Protestants the latter or negative pole. The Eucharist is a symbolic, or solemnising and *totum in parte* acting of an act, which in a true member of Christ's body is supposed to be perpetual. Thus the husband and wife exercise the duties of their marriage contract of love, protection, obedience, and the like, all the year long, and yet solemnise it by a more deliberate and reflecting act of the same love on the anniversary of their marriage.

Ibid. s. 9, pp. 447-8.

That which neither can feel or be felt, see or be seen, move or be moved, change or be changed, neither do or suffer corporally, cannot certainly be eaten corporally; but so they affirm concerning the body of our blessed Lord; it cannot do or suffer corporally in the Sacrament, therefore it cannot be eaten corporally, any more than a man can chew a spirit, or eat a meditation, or swallow a syllogism into his belly.

Absurd as the doctrine of Transubstantiation may thus be made, yet Taylor here evidently confounds a spirit, *ens realissimum*, with a mere notion or *ens*

* See Table Talk, p. 72, second edit.—*Ed.*

logicum. On this ground of the spirituality of all powers, *δυνάμεις*, it would not be difficult to evade many of Taylor's most plausible arguments. Enough, however, and more than enough would be left in their full force.

Ibid. p. 448.

Besides this, I say this corporal union of our bodies to the body of God incarnate, which these great and witty dreamers dream of, would make man to be God.

But yet not God, nor absolutely. *I am in my Father, even so ye are in me.*

Ibid. s. 22, p. 456.

By this time I hope I may conclude, that Transubstantiation is not taught by our blessed Lord in the sixth chapter of St. John: *Johannes de tertia et Eucharistica cœna nihil quidem scribit, eo quod cæteri tres Evangelistæ ante illum eam plene descripsissent.* They are the words of Stapleton and are good evidence against them.

I cannot satisfy my mind with this reason, though the one commonly assigned both before and since Stapleton: and yet ignorant, when, why, and for whom John wrote his Gospel, I cannot substitute a better or more probable one. That John believed the command of the Eucharist to have ceased with the destruction of the Jewish state, and the obligation of the cup of blessing among the Jews,—or that he wrote it for the Greeks, unacquainted with the Jewish custom,—would be not improbable, did we not know that the Eastern Church, that of Ephesus included, not only continued this Sacrament, but rivalled the Western Church in the superstition thereof.

Ibid. s. 1, p. 503.

Now I argue thus: if we eat Christ's natural body, we eat it either naturally or spiritually; if it be eaten only spiritually, then it is spiritually digested, &c.

What an absurdity in the word 'it' in this passage and throughout!

Vol. X. s. 3, p. 3.

The accidents, proper to a substance, are for the manifestation, a notice of the substance, not of themselves; for as the man feels, but the means by which he feels is the sensitive faculty, so that which is felt, is the substance, and the means by which it is felt is the accident.

This is the language of common sense, rightly so called, that is, truth without regard or reference to error; thus only differing from the language of genuine philosophy, which is truth intentionally guarded against error. But then in order to have supported it against an acute antagonist, Taylor must, I suspect, have renounced his Gassendis and other Christian *Epicuri*. His antagonist would tell him; when a man strikes me with a stick, I feel the stick, and infer the man; but *pari ratione*, I feel the blow, and infer the stick; and this is tantamount to,—I feel, and by a mechanism of my thinking organ attribute causation to precedent or co-existent images; and this no less in states in which you call the images unreal, that is, in dreams, than when they are asserted by you to have an outward reality.

Ibid. p. 4.

But when a man, by the ministry of the senses, is led into the apprehension of a wrong object, or the belief of a false proposition, then he is made to believe a lie, &c.

There are no means by which a man without

chemical knowledge could distinguish two similarly shaped lumps, one of sugar and another of sugar of lead. Well! a lump of sugar of lead lies among other artefacts on the shelf of a collector; and with it a label, 'Take care! this is not sugar, though it looks so, but crystallised oxide of lead, and it is a deadly poison.' A man reads this label, and yet takes and swallows the lump. Would Taylor assert that the man was made to swallow a poison? Now this (would the Romanist say) is precisely the case of the consecrated elements, only putting food and antidote for poison; that is, as far as this argument of Jeremy Taylor is concerned.

Ibid. p. 5.

Just upon this account it is, that St. John's argument had been just nothing in behalf of the whole religion: for that God was incarnate, that Jesus Christ did such miracles, that he was crucified, that he arose again, and ascended into heaven, that he preached these sermons, that he gave such commandments, he was made to believe by sounds, by shapes, by figures, by motions, by likenesses, and appearances, of all the proper accidents.

A Socinian might turn this argument with equal force at least, but I think with far greater, against the Incarnation. But it is a sophism, that actually did lead to Socinianism: for surely bread and wine are less disparate from flesh and blood, than a human body from the Omnipresent Spirit. The disciples would, according to Taylor, Tillotson, and the other Latitudinarian common sense divines, have been justified in answering: 'All our senses tell us you are only a man: how should we believe you when you say the contrary? If we are not to believe all our senses, much less can we believe that we actually hear you.'

And Taylor in my humble judgment gives a force and extension to the words of St. John, quoted before, —*That which was from the beginning, which we have seen with our eyes, which we have beheld, and our hands have handled of the word of life* (1 Ep. 1.),— far greater than they either can, or were meant to, bear. It is beyond all doubt, that the words refer to, and were intended to confute, the heresy which was soon after a prominent doctrine of the Gnostics; namely, that the body of Christ was a phantom. To this St. John replies: I have myself had every proof to the contrary; first, the proof of the senses; secondly, Christ's own assurance. Now this was unanswerable by the Gnostics, without one or the other of two pretences; either that St. John and the other known and appointed Apostles and delegates of the Word were liars; or that the Epistle was spurious. The first was too intolerable: therefore they adopted the second. Observe, the heretics, whom St. John confutes, did not deny the actual presence of the Word with the appearance of a human body, much less the truth of the wonders performed by the Word in this super-human and unearthly *vice-corpus*, or *quasi-corpus*: least of all, would they assert either that the assurances of the Word were false in themselves, or that the sense of hearing might have been permitted to deceive the beloved Apostle, (which would have been virtual falsehood and a subornation of falsehood), however liable to deception the senses might be generally, and as sole and primary proofs unsupported by antecedent grounds, *præcognitis vel preconcessis*. And that St. John never thought of advancing the senses to any such dignity and self-sufficiency as proofs, it would be easy to show from twenty passages of his Gospel. I say, again and again, that I myself greatly prefer the general doctrine of our own Church

respecting the Eucharist,—*rem credimus, modum nescimus*,—to either Tran-(or Con-)substantiation, on the one hand, or to the mere *signum memoriæ causa* of the Sacramentaries. But nevertheless, I think that the Protestant divines laid too much stress on the abjuration of the metaphysical part of the Roman article; as if, even with the admission of Transubstantiation, the adoration was not forbidden and made idolatrous by the second commandment.

Ibid. a. 6, p. 9.

And yet no sense can be deceived in that which it always perceives alike: 'The touch can never be deceived.'

Every common juggler falsifies this assertion when he makes the pressure from a shilling seem the shilling itself. 'Are you sure you feel it?' 'Yes.' 'Then open your hand. Presto! 'Tis gone.' From this I gather that neither Taylor nor Aristotle ever had the nightmare.

Ibid. p. 10.

The purpose of which discourse is this: that no notices are more evident and more certain than the notices of sense; but if we conclude contrary to the true dictate of senses, the fault is in the understanding, collecting false conclusions from right premises. It follows, therefore, that in the matter of the Eucharist we ought to judge that which our senses tell us.

Very unusually lax reasoning for Jeremy Taylor, whose logic is commonly legitimate even where his metaphysic is unsatisfactory. What Romanist ever asserted that a communicant's palate deceived him, when it reported the taste of bread or of wine in the elements?

Ibid. s. 1, p. 16.

When we discourse of mysteries of faith and articles of religion, it is certain that the greatest reason in the world, to which all other reasons must yield, is this—'God hath said it, therefore it is true.'

Doubtless: it is a syllogism demonstrative. All that God says is truth, is necessarily true. But God hath said this; *ergo*, &c. But how is the *minor* to be proved, that God hath said this? By reason? But it is against reason. By the senses? But it is against the senses.

Ibid. s. 12, p. 27.

First; for Christ's body, his natural body, is changed into a spiritual body, and it is not now a natural body, but a spiritual, and therefore cannot be now in the Sacrament after a natural manner, because it is so no where, and therefore not there: *It is sown a natural body, it is raised a spiritual body.*

But mercy on me! was this said of the resurgent body of Jesus? a spiritual body, of which Jesus said it was not a spirit. If tangible by Thomas's fingers, why not by his teeth, that is, manducable?

Ibid. s. 28, p. 44.

So that if there were a plain revelation of Transubstantiation, then this argument were good * * * when there are so many seeming impossibilities brought against the Holy Trinity. * * * And therefore we have found difficulties, and shall for ever, till, in this article, the Church returns to her ancient simplicity of expression.

Taylor should have said, it would have very greatly increased the difficulty of proving that it was really revealed, but supposing that certain, then doubtless it

must be believed as far as nonsense can be believed, that is, negatively. From the Apostles' Creed it may be possible to deduce the Catholic doctrine of the Trinity; but assuredly it is not fully expressed therein: and what can Taylor mean by the Church returning to her first simplicity in this article? What less could she say if she taught the doctrine at all, than that the Word and the Spirit are spoken of everywhere in Scripture as individuals, each distinct from the other, and both from the Father: that of both, all the divine attributes are predicated, except self-origination; that the Spirit is God, and the Word is God, and that they with the Father are the one God? And what more does she say now? But Taylor, like Swift, had a strong tendency to Sabellianism.

It is most dangerous, and, in its distant consequences, subversive of all Christianity to admit, as Taylor does, that the doctrine of the Trinity is at all against, or even above, human reason in any other sense, than as eternity and Deity itself are above it. In the former, as well as the latter, we can prove that so it must be, and form clear notions by negatives and oppositions.

Ibid. s. 29, p. 45.

Now concerning this, it is certain it implies a contradiction, that two bodies should be in one place, or possess the place of another, till that be cast forth.

So far from it, that I believe the contrary; and it would puzzle Taylor to explain a thousand *phænomena* in chemistry on his certainty. But Taylor assumed matter to be wholly quantitative, which granted, his opinion would become certain.

Ibid. s. 32, p. 49.

The door might be made to yield to his Creator as easily as water, which is fluid, be made firm under his feet; for consistence or lability are not essential to wood and water.

Here the common basis of water, ice, vapour, steam, *aqua crystallina*, and (possibly) water-gas is called water, and confounded with the species water, that is, the common base *plus* a given proportion of caloric. To the species water continuity and lability are essential.

Ibid. p. 50.

The words in the text are *κεκλεισμένων τῶν θυρῶν* in the past tense, the gates or doors having been shut; but that they were shut in the instant of Christ's entry, it says not: they might of course, if Christ had so pleased, have been insensibly opened, and shut in like manner again; and, if the words be observed, it will appear that St. John mentioned the shutting the doors in relation to the Apostles' fear, not to Christ's entering: he intended not (so far as appears) to declare a miracle.

Thank God! Here comes common sense.

Ibid. ss. 16-17, pp. 71-73.

All most excellent; but oh that Taylor's stupendous wit, subtlety, acuteness, learning and inexhaustible copiousness of argumentation would but tell us what he himself, Dr. Jeremy Taylor, means by eating Christ's body by faith: his body, not his soul or Godhead. Eat a body by faith!

A DISSUASIVE FROM POPERY.

Part I.

Ibid. s. 2, p. 137.

The sentence of the Fathers in the third general Council, that at Ephesus ;—‘ That it should not be lawful for any man to publish or compose another faith or creed than that which was defined by the Nicene Council.’

Upon what ground then does the Church of England reconcile with this decree its reception of the so-called Athanasian creed ?

Ibid. s. 4, p. 145.

We consider that the doctrines upon which it (Purgatory) is pretended reasonable, are all dubious, and disputable at the very best. Such are * * * * that the taking away the guilt of sins does not suppose the taking away the obligation to punishment; that is, that when a man’s sin is pardoned, he may be punished without the guilt of that sin as justly as with it.

The taking away the guilt does not, however, imply of necessity the natural removal of the consequences of sin. And in this sense, I suppose, the subtler Romanists would defend this accursed doctrine. A man may have bitterly repented and thoroughly reformed the sin of drunkenness, and by this genuine *metanoia* and faith in Christ crucified, have obtained forgiveness of the guilt, and yet continue to suffer a heavy punishment in a schirrous liver or incurable dyspepsy. But who authorised the Popes to extend this to the soul ?

Ibid. p. 153.

St. Ambrose saith that 'death is a haven of rest.'

Consider the strange and oftentimes awful dreams accompanying the presence of irritating matter in the lower abdomen, and the seeming appropriation of particular sorts of dream images and incidents to affections of particular organs and *viscera*. Do the material causes act positively, so that with the removal of the body by death the total cause is removed, and of course the effects? Or only negatively and indirectly, by lessening and suspending that continuous texture of organic sensation, which, by drawing outward the attention of the soul, sheaths her from her own state and its corresponding activities?—A fearful question, which I too often agitate, and which agitates me even in my dreams, when most commonly I am in one of Swedenborg's hells, doubtful whether I am once more to be awaked, and thinking our dreams to be the true state of the soul disembodied when not united with Christ. On awaking from such dreams, I never fail to find some local pain, *circa-* or *infra-*umbilical, with kidney affections, and at the base of the bladder.

PART II.—INTRODUCTION.

P. 227.

But yet because I will humour J. S. for this once; even here also 'The Dissuasive' relies upon a first and self-evident principle as any is in Christianity, and that is, *Quod primum verum*.

I am surprised to meet such an assertion in so acute a logician and so prudent an advocate as Jeremy Taylor. If the *quod primum verum* mean the first preaching or first institution of Christianity by its

divine Founder, it is doubtless an evident inference from the assumed truth of Christianity, or, if you please, evidently implied therein; but surely the truth of the Christian system, composed of historical narrations, doctrines, precepts, and arguments, is no self-evident position, still less, if there be any tenable distinction between the words, a primary truth. How then can an inference from a particular, a variously proveable and proof-requiring, position be itself a universal and self-evident one? But if *quod primum verum* means *quod prius verius*, this again is far from being of universal application, much less self-evident. Astrology was prior to astronomy; the Ptolemaic to the Newtonian scheme. It must therefore be confined to history: yet even thus, it is not for any practicable purpose necessarily or always true. Increase in other knowledge, physical, anthropological, and psychological, may enable an historian of A.D. 1800 to give a much truer account of certain events and characters than the contemporary chroniclers had given, who lived in an age of ignorance and superstition. But confine the position within yet narrower bounds, namely, to Christian antiquity. In addition to all other objections, it has this great defect; that it takes for granted the very point in dispute, whether Christianity was an *opus simul et in toto perfectum*, or whether the great foundations only were laid by Christ while on earth, and by the Apostles, and the superstructure or progression of the work entrusted to the successors of the Apostles; and whether for that purpose Christ had not promised that his Spirit should be always with the Church. Now this growth of truth, not only in each individual Christian who is indeed a Christian, but likewise in the Church of Christ, from age to age, has been affirmed and defended by sundry Latitudinarian, Grotian, and

Socinian divines even among Protestants: the contrary, therefore, and an inference from the supposition of the contrary, can never be pronounced self-evident or primary. Jeremy Taylor had nothing to do with these mock axioms, but to ridicule them, as in other instances he has so effectually done. It was sufficient and easy to shew, that, true or false, the position was utterly inapplicable to the facts of the Roman Church; that, instead of passing, like the science of the material heaven, from dim to clear, from guess to demonstration, from mischievous fancies to guiding, profitable and powerful truths, it had overbuilt the divinest truths by the silliest and not seldom wicked forgeries, usurpations and superstitions. J. S.'s very notion of proving a mass of histories by simple logic, he would have found exposed to his hand with exquisite truth and humour by Lucian.—1810.

In the preceding note I think I took Taylor's words in too literal a sense; the remarks, however, on the common maxim, *In rebus fidei, quod prius verius*, seem to me just and valuable.—2 March, 1824.

Ibid. p. 297.

When he talks of being infallible, if the notion be applied to his Church, then he means an infallibility antecedent, absolute, unconditionate, such as will not permit the Church ever to err.

Taylor himself was infected with the spirit of casuistry, by which saving faith is placed in the understanding, and the moral act in the outward deed. How infinitely safer the true Lutheran doctrine: God cannot be mocked; neither will truth, as a mere conviction of the understanding, save, nor error condemn;—to love truth sincerely is spiritually to have truth; and an error becomes a personal

error, not by its aberration from logic or history, but so far as the causes of such error are in the heart, or may be traced back to some antecedent un-Christian wish or habit;—to watch over the secret movements of the heart, remembering ever how deceitful a thing it is, and that God cannot be mocked, though we may easily dupe ourselves: these, as the ground-work with prayer, study of the Scriptures, and tenderness to all around us, as the consequents, are the Christian's rule, and supersede all books of casuistry, which latter serve only to harden our feelings and pollute the imagination. To judge from the Roman casuists, nay, I ought to say, from Taylor's own *Ductor Dubitantium*, one would suppose that a man's points of belief and smallest determinations of outward conduct,—however pure and charitable his intentions, and however holy or blameless the inward source of those intentions or convictions in his past and present state of moral being,—were like the performance of an electrical experiment, and would blow a man's salvation into atoms from a mere unconscious mistake in the arrangement and management of the apparatus. See Livy's account of Tullus Hostilius's unfortunate experiment with one of Numa's sacrificial ceremonies. The trick not being performed *secundum artem*, Jupiter enraged shot him dead.* Before God our deeds, which for him can have no value, gain acceptance in proportion as they are evolutions of our spiritual life. He beholds our deeds in our principles. For men our deeds have value as efficient causes, worth as symptoms. They infer our principles from our deeds. Now, as religion or the love of God

* *Ipsam regem tradunt, volentem commentarios Numæ, quum ibi occulta solennia sacrificia Jovi Elicio facta invenisset, operatum his sacris se abdidisse; sed non rite initum aut curatum id sacrum esse; nec solum nullam ei oblatam Cælestium speciem, sed ira Jovis, sollicitati prava religione, fulmine ictum cum domo conflagrâsse.* L. i. c. xxxi.—Ed.

cannot subsist apart from charity or the love of our neighbour, our conduct must be conformable to both.

Ibid. p. 305.

Only for their comfort this they might have also observed in that book,—that there is not half so much excuse for the Papists as there is for the Anabaptists; and yet it was but an excuse at the best, as appears in those full answers I have given to all their arguments, in the last edition of that book, among the polemical discourses in folio.

Nay, dear Bishop! but such an excuse, as compared with your after attempt to evacuate it, resembles a coat of mail of your own forging, which you boil, in order to melt it away into invisibility. You only hide it by foam and bubbles, by wavelets and steam-clouds, of ebullient rhetoric; I speak of the Anabaptists as Anti-pædobaptists.

Ibid. s. 1, p. 337.

Henceforth I call you not servants, for the servant knoweth not what his Lord doth; but I have called you friends, for all things I have heard from the Father I have made known to you.

I never thought of this text before, but it seems to me a stronger passage in favour of Psilanthropism, or modern Socinianism,—a doctrine which of all heresies I deem the most fundamental and the worst (the impurities of madmen out of the question),—than I have ever seen, and far stronger than that concerning the day of judgment, which in its apparent sense is clearly high Arianism, or teaching the super-angelical, yet infra-divine, nature of Christ. We must interpret it *κατ' ἀναλογίαν πλῆτεως*, not as *all things* absolutely, but as *all things* concerning your interests, *all things* that it behoves you to know. Else it would

contradict Christ's words, *None knoweth the Father but the Son*, that is, truly and totally. For Christ does not promise in this life to give us the same degree of knowledge as he himself possessed, but only a *quantum sufficit* of the kind. This is clear by St. John's *all things*, which assuredly did not include either the discoveries of Newton or of Davy. —14 August, 1811.

Ibid. s. 3, p. 348.

The Churches have troubled themselves with infinite variety of questions, and divided their precious unity, and destroyed charity, and instead of contending against the devil and all his crafty methods, they have contended against one another, and excommunicated one another, and anathematized and damned one another; and no man is the better after all, but most men are very much the worse; and the Churches are in the world still divided about questions that commenced twelve or thirteen ages since, and they are like to be so for ever, till Elias come, &c.

I remember no passages of the Fathers nearer to inspired Scripture than this and similar ones of Jeremy Taylor, in which, quitting the acute logician, he combines his heart with his head, and utters general, and inclusive, and reconciling truths of charity and of common sense. All amounts but to this:—what is binding on all must be possible to all. But conformity of intellectual conclusions is not possible. Faith therefore cannot reside totally in the understanding. But to do what we believe we ought to do is possible to all, therefore binding on all; therefore the *unum necessarium* of Christian faith. Talk not of bad conscience; it is like bad sense, that is, no sense; and we all know that we may wilfully lie till we involuntarily believe the lie as truth; but *causa causa est causa vera causati*.

Ibid. p. 347.

But if you mean the Catholic Church, then, if you mean her, an abstracted separate being from all particulars, you pursue a cloud, and fall in love with an idea and a child of fancy.

Here Taylor uses 'idea' as opposed to image or distinct phantasm; and this is with few exceptions his general sense, and even the exceptions are only metaphors from the general sense, that is, images so faint, indefinite and fluctuating as to be almost no images, that is, ideas; as we say of a very thin body, it is a ghost or spirit, the lowest degree of one kind being expressed by the opposite kind.

Ibid. p. 380.

'Miracles' were, in the beginning of Christianity, a note of true believers: Christ told us so. And he also taught us that Anti-Christ should be revealed in lying signs and wonders, and commanded us, by that token, to take heed of them.

An excellent distinction between a note or mark by which a thing already proved may be known, and the proofs of the thing. Thus the poisonous qualities of the nightshade are established by the proper proofs, and the marks by which a plant may be known to be the nightshade, are the number, position, colour, and so on, of its filaments, petals, and the rest.

Ibid.

The 'spirit of prophecy' is also a pretty sure note of the true Church, and yet * * * I deny not but there have been some prophets in the Church of Rome: Johannes de Rupe Scissa, Anselmus, Marsicanus, Robert Grossthead, Bishop of Lincoln, St. Hildegardis, Abbot Joachim, whose

prophecies and pictures prophetical were published by Theophrastus Paracelsus, and John Adrasder, and by Paschalinus Regiselmus, at Venice, 1589; but (as Ahab said concerning Micaiah) these do not prophesy good concerning Rome, but evil, &c.

This paragraph is an exquisite specimen of grave and dignified irony, *telum quod cedere simulat retorquentis*. In contrast with this stands the paragraph on note 15 (p. 381), which is a coarse though not unmerited sneer, or, as a German would have expressed himself, 'an of-Jeremy-Taylor-unworthy, though a-not-of-the-Roman-Catholic-Papicolar-polemics-unmerited, sneer.'

Ibid. p. 381.

—excepting only some Popes have been remarked by their own histories for funest and direful deaths.

In the adoption of this word 'funest' into the English language by *apocope* of the final *us*, Taylor is supported by 'honest' and 'modest;' but then the necessity of pronouncing *fünēst* should have excluded it, the superlative final being an objection to all of them, though outweighed in the others. A common reader would pronounce it 'fünēst,' and perhaps mistake it for 'funniest.'

Ibid. p. 382.

—sacraments, *which to be seven*, is with them an article of faith.

The fastidious exclusion of this and similar idioms in modern writing occasions unnecessary embarrassment for the writer, both in narration and argumenting, and contributes to the monotony of our style.

Ibid.

The Fathers and Schoolmen differ greatly in the definition of a Sacrament.

Had it been in other respects advisable, it would, I think, have been theologically convenient, if our Reformers had contra-distinguished Baptism and the Lord's Supper by the term Mysteries, and allowed the name of Sacrament to Ordination, Confirmation, and Marriage.

Ibid. s. 3, p. 388.

And he did so to the Jews * * * tradition was not relied upon; it was not trusted with any law of faith or manners.

This all the later Jews deny, affirming an oral communication from Moses to the Seventy, on as lame pretences as the Roman Catholics, and for the same vile purposes as reproved by Christ, who, if he had believed the story, would not have condemned traditions of men generally without exception, and would not have proved the immortality of the Patriarchs by a text which seems to have had no such primary intention, though it may contain the deduction *potentialiter*. But Taylor's 1st and 7th arguments following are, the former weak and incorrect, the latter *dictum et vulgatum, sed non probatum, ne dicam improbatum*. Who doubts that all that is indispensable to the salvation of each and every one is contained in the New Testament? But is it not contained in the first chapter of St. John's Gospel? Is it not contained in the 11th of the Acts, and in a score other separable portions? Necessary, indispensable, and the like, are multivocal terms. Dogs have survived (and without any noticeable injury) the excision of the spleen.

Dare we conclude from this fact that the spleen is not necessary to the continuance of the canine race? What is not indispensable for even the majority of individual believers may be necessary for the Church. Instead, therefore, of these terms, put 'true,' 'important,' and 'constitutive,' that is, appertaining to the chain (*ad catenam auream*) of truths interdependent and rendered mutually intelligible, which constitute the system of the Christian religion, including not alone the faith and morals of individuals, but the *organismus* likewise of the Church, as a body spiritual, yet outward and historical; and this again not as an aggregate or sum total, like a corn-sheaf, but a unity. Let the question, I say, be thus re-stated, and then let the cause come to trial between the Romish and the Protestant divines.

N.B. As a running comment on all these marginal notes, let it be understood that I hold the far greater part—the only not all of what our great Author urges, to apply with irrefutable force against the doctrine and practice of the Romish Church, as it in fact exists, and no less against the Familists and *istius farinae enthusiastas*. I contend only, that he himself, in several assertions, lies open to attack from the supporters of a scheme of faith, as unlike either the Romish or the Fanatical, as Taylor's own; and which scheme, namely, the co-ordinate authority of the Word, the Spirit and the Church, I believe to be the true Apostolic and Catholic doctrine, and that to this scheme his objections do not apply. When I can bring myself to believe that from the mere perusal of the New Testament a man might have sketched out by anticipation the constitution, discipline, creeds, and sacramental ritual of the Episcopal Reformed Church of England; or that it is not a true and orthodox Church, because this is incredible; then I may per-

haps be inclined to echo Chillingworth. As I cannot think that it detracts from a dial that in order to tell the time the sun must shine upon it; so neither does it detract from the Scriptures, that though the best and holiest they are yet Scripture, and require a pure heart and the consequent assistances of God's enlightening grace in order to understand them to edification.—1812.

I still agree with the preceding note, and add that Jeremy Taylor should have cited the Arians and Socinians on the other side. But the Romish Papal hierarchy cannot for shame say, or only from want of shame can pretend to say, what a Catholic would be entitled to urge on the triple link of the Scripture, the Spirit, and the Church.—27 April, 1826.

Ibid. s. 6, p. 392.

From this principle, as it is promoted by the Fanatics, they derive a wandering, unsettled, and a dissolute religion, &c.

The evils of the Fanatic persuasion here so powerfully, so exquisitely, stated and enforced by our all-eloquent Bishop, supply no proof, or even presumption, against the tenet of the Spirit rightly expressed. For catholicity is the distinctive mark, the *conditio sine qua non*, of a spiritual teaching; and if men that dream with their eyes open mistake for this the very contrary, that is, their own particular fancies, or perhaps sensations, who can help it?

Ibid. s. 7, p. 394.

They affirm that the Scriptures are full, that they are a perfect rule, that they contain all things necessary to salvation: and from hence they confuted all heresies.

Yes, the heretics were so confuted, I grant; because

these would not acknowledge any other authority but that of the Scriptures, and these too forged or corrupted by themselves; but by the Scriptures that remained unaltered the early Fathers of the Church both demonstrated the omissions and interpolations of the heretical canons and the false doctrines of the heresy itself. But so far from following the same rule to the members of the true Church, they made the applicability of this way of proof the criterion of a heretic.

Ibid. p. 394.

'Which truly they then preached, but afterwards by the will of God delivered to us in the Scriptures, which was to be the pillar and ground to our faith.'

Lessing has shown this to be a false and even ungrammatical rendering of Irenæus's words. The *columen et fundamentum fidei*, are the Creed, or economy of salvation.

Ibid. 7, p. 395. Extracts from Clement's *Stromata*.

It would require a volume to show the qualifications with which these *excerpta* must be read. There is no one source of error and endless controversy more fruitful than this custom of quoting detached sentences. I would pledge myself in the course of a single morning to bring an equal number of passages from the same (Ante-Nicene) Fathers in proof of the Roman Catholic theory. One palpable cheat in these transcripts is the neglect of appreciating the words, 'inspired,' a '*Spiritu dicta*,' and the like, in the Patristic use; as if the Fathers did not frequently apply the same terms to the discourses of the Bishops, their contemporaries, and to writings not canonical.

It is wonderful how so acute and learned a man as Taylor could have read Tertullian, Irenæus and Clemens Alexandrinus, and not have seen that the passages are all against him so far as they all make the Scriptures subsidiary only to the Spirit in the Church and the Baptismal creed, the *κανὼν πίστεως*, *regula fidei*, or *œconomia salutis*.

Ibid. p. 396.

—that the tradition ecclesiastical, that is, the whole doctrine taught by the Church of God, and preached to all men, is in the Scripture.

It is only by the whole context and purpose of the work, and this too interpreted by the known doctrine of the age, that the intent of the sentences here quoted can be determined, relatively to the point in question. But even as they stand here, they do not assert that the *Traditio Ecclesiastica* was grounded on, or had been deduced from, the Scriptures; nor that by Scripture Clemens meant principally the New Testament; and that the Scriptures contain the Tradition Ecclesiastical or Catholic Faith the Romish divines admit and contend.

Ibid. p. 399. Extract from Origen.

As our Saviour imposed silence upon the Sadducees by the word of his doctrine, and faithfully convinced that false opinion which they thought to be truth; so also shall the followers of Christ do, by the examples of Scripture, by which according to sound doctrine every voice of Pharaoh ought to be silent.

Does not this prove too much; namely, that nothing exists in the New, which does not likewise exist in the Old Testament?

One objection to Jeremy Taylor's argument here must, I think, strike every reflecting mind : namely, that in order to a fair and full view of the sentiments of the Fathers of the first four centuries, all they declare of the Church, and her powers and prerogatives, ought to have been likewise given. As soon as I receive any writing as inspired by the Spirit of Truth, of course I must believe it on its own authority. But how am I assured that it is an inspired work ? Now do not these Fathers reply, By the Church ? To the Church it belongs to declare what books are Holy Scriptures, and to interpret their right sense. Is not this the common doctrine among the Fathers ? And how was the Church to judge ? First, by the same spirit surviving in her ; and secondly, by the accordance of the Book itself with the canon of faith, that is the Baptismal Creed. And what was this ? *Traditio Ecclesiastica*. As to myself, I agree with Taylor against the Romanists, that the Bible is for us the only rule of faith ; but I do not adopt his mode of proving it. In the earliest period of Christianity the Scriptures of the New Testament and the Ecclesiastical Tradition were reciprocally tests of each other ; but for the Christians of the second century the Scriptures were tried by the Ecclesiastical Tradition, while for us the order is reversed, and we must try the Ecclesiastical Tradition by the Scriptures. Therefore I do not expect to find the proofs of the supremacy of Scripture in the early Fathers, nor do we need their authority. Our proofs are stronger without it.

Ibid. p. 403.

Which words I the rather remark, because this article of the consubstantiality of Christ with the Father is brought as

an instance (by the Romanists) of the necessity of tradition, to make up the insufficiency of Scripture.

How shall I make this rhyme to Taylor's own assertion, in the last paragraph of sect. xix. of his *Episcopacy Asserted*,* in which he clearly refers to this very question as relying on tradition for its clearness? Jeremy Taylor was a true Father of the Church, and would furnish as fine a subject for a *concordantia discordantiarum* as St. Austin himself. For the exoteric and esoteric he was a very Pythagoras.

Ibid. p. 406.

—for one or two of them say, Theophilus spake against Origen, for broaching fopperies of his own, and particularly, that Christ's flesh was consubstantial with the Godhead.

Origen doubtless meant the *caro noumenon*, and was quite right. But never was a great man so misunderstood as Origen.

Ibid. p. 408 n.

Sed et alia, quæ absque auctoritate et testimoniis Scripturarum, quasi traditione Apostolica, sponte reperiunt atque contingunt, percutit gladius Dei.

'Those things which they make and find, as it were, by Apostolical tradition, without the authority and testimonies of Scripture, the word of God smites.'

Is it clear that *Scripturarum* depends on *auctori-*

* "This also rests upon the practice apostolical and traditive interpretation of holy Church, and yet cannot be denied that so it ought to be, by any man that would not have his Christendom suspected. To these I add the communion of women, the distinction of books apocryphal from canonical, that such books were written by such Evangelists and Apostles, the whole tradition of Scripture itself, the Apostles' Creed, &c. . . . These and divers others of greater consequence, (which I dare not specify for fear of being misunderstood,) rely but upon equal faith with this of Episcopacy," &c.—*Ed.*

tate? It may well mean they who, without the authority of the Church, or Scriptural testimony, pretend to an Apostolical Tradition.

Ibid. p. 411.

But lastly, if in the plain words of Scripture be contained all that is simply necessary to all, then it is clear, by Bellarmine's confession, that St. Austin affirmed that the plain places of Scripture are sufficient to all laics and all idiots, or private persons, and then it is very ill done to keep them from the knowledge and use of the Scriptures, which contain all their duty both of faith and good life; so it is very unnecessary to trouble them with anything else, there being in the world no such treasure and repository of faith and manners, and that so plain, that it was intended for all men, and for all such men is sufficient. "Read the Holy Scriptures wherein you shall find some things to be holden, and some to be avoided."

And yet in the preface to his Apology for authorised and set forms of Liturgy, * Taylor regrets that the Church of England was not able to confine the laity to such selections of Holy Writ as are in her Liturgy. But Laud was then alive: and Taylor partook of his *trepidatiuncula* towards the Church of Rome.

Ibid. p. 412.

And all these are nothing else, but a full subscription to, and an excellent commentary upon, those words of St. Paul, *Let no man pretend to be wise above what is written.*

Had St. Paul anything beyond the Law and the Prophets in his mind?

* S. xxvi.

Ibid. p. 416.

St. Paul's way of teaching us to expound Scripture is, that he that propheties should do it *κατ' ἀναλογίαν πίστεως*, according to the analogy of faith.

Yet in his Liberty of Prophesying * Taylor turns this way into mere ridicule. I love thee, Jeremy! but an arrant theological barrister that thou wast, though thy only fees were thy desires of doing good in *questionibus singulis*.

Ibid. s. 3, p. 419.

Only, because we are sure there was some false dealing in this matter, and we know there might be much more than we have discovered, we have no reason to rely upon any tradition for any part of our faith, any more than we could do upon Scripture, if one book or chapter of it should be detected to be imposture.

What says Jeremy Taylor then to the story of the woman taken in adultery (*John* c. viii. 9—11.) which Chrysostom disdains to comment on? If true, how could it be omitted in so many, and these the most authentic, copies? And if this for fear of scandal, why not others? And who does not know that falsehood may be effected as well by omissions as by interpolations? But if false,—then—but Taylor draws the consequence himself.

Ibid. p. 427.

So that the tradition concerning the Scriptures being extrinsical to Scripture is also extrinsical to the question: this tradition cannot be an objection against the sufficiency of Scripture to salvation, but must go before this question. For no man inquires whether the Scriptures contain all

* S. iv. 4.—*Ed.*

things necessary to salvation, unless he believe that there are Scriptures, that these are they, and that they are the word of God. All this comes to us by tradition, that is, by universal undeniable testimony.

Very just, and yet this idle argument is the favorite, both shield and sword, of the Romanists : as if I should pretend to learn the Roman history from tradition, because by tradition I know such histories to have been written by Livy, Sallust, and Tacitus !

Ibid. p. 435.

The more natural consequence is that their proposition is either mistaken or uncertain, or not an article of faith, (which is rather to be hoped, lest we condemn all the Greek Churches as infidels or perverse heretics), or else that it can be derived from Scripture, which last is indeed the most probable, and pursuant to the doctrine of those wiser Latins who examined things by reason and not by prejudice.

It is remarkable that both Stillingfleet and Taylor favoured the Greek opinion. But Bull's *Defensio Fidei Nicænæ* was not yet published. It is to me evident that if the Holy Ghost does not proceed through and from the Son as well as from the Father, then the Son is not the adequate substantial idea of the Father. But according to St. Paul, he is—*ergo*, &c. N.B. These '*ergos*, &c.' in legitimate syllogisms, where the *major* and *minor* have been conceded, are binding on all human beings, with the single anomaly of the Quakers. For with them nothing is more common than to admit both *major* and *minor*, and, when you add the inevitable consequence, to say, 'Nay! I do not think so, Friend! Thou art worldly wise, Friend!' For example: *major*, it is agreed on both sides that we ought not to withhold from a man what he has a just right to; *minor*, property in land

being the creature of law, a just right in respect of landed property is determined by the law of the land : ' agreed, such is the fact : ' *ergo* : the clergyman has a just right to the tithe. ' Nay, nay ; this is vanity, and tithes an abomination of Judaism ! '

Ibid. s. 5, p. 492.

And since that villain of a man, Pope Hildebrand, as Cardinal Beno relates in his Life, could, by shaking of his sleeve make sparks of fire fly from it.

If this was fact, was it an idiosyncrasy, as I have known those who by combing their hair can elicit sparks, with a crackling as from a cat's back rubbed ? It is very possible that the sleeve might be silk, tightened either on a very hairy arm, or else on woollen, and by shaking it might be meant stripping the silk suddenly off, which would doubtless produce flashes and sparks.

Vol. XI. s. 10, p. 1.

As a general remark, suggested indeed by this section, but applicable to very many parts of Taylor's controversial writings both against the anti-Prelatic and the Romish divines, especially to those in which our incomparable Church-asapist attempts, not always successfully, to demonstrate the difference between the dogmas and discipline of the ancient Church, and those which the Romish doctors vindicate by them,—I would say, once for all, that it was the fashion of the Arminian court divines of Taylor's age, that is, of the High Church party, headed by Archbishop Laud, to extol, and (in my humble judgment) egregiously to overrate, the example and authority of the

first four, nay, of the first six centuries; and at all events to take for granted the Evangelical and Apostolical character of the Church to the death of Athanasius. Now so far am I from conceding this, that before the first Council of Nicæa, I believe myself to find the seeds and seedlings of all the worst corruptions of the Latin Church of the thirteenth century, and not a few of these even before the close of the second. One pernicious error of the primitive Church was the conversion of the ethical ideas, indispensable to the science of morals and religion, into fixed practical laws and rules for all Christians, in all stages of spiritual growth, and under all circumstances: and with this the degradation of free and individual acts into corporate Church obligations. Another not less pernicious was the gradual concentration of the Church into a priesthood, and the consequent rendering of the reciprocal functions of love and redemption and counsel between Christian and Christian exclusively official, and between disparates, namely, the priest and the layman.

Ibid. B. II. s. 2, p. 58.

Often have I welcomed, and often have I wrestled with, the thought of writing an essay on the day of judgment. Are the passages in St. Peter's Epistle respecting the circumstances of the last day and the final conflagration, and even St. Paul's, to be regarded as apocalyptic and a part of the revelation by Christ, or are they, like the dogma of a personal Satan, accommodations of the current popular creed which they continued to believe?

Ibid. s. 3, p. 105.

And therefore St. Paul left an excellent precept to the Church to avoid *profanas vocum novitates*, 'the prophane newness of words;' that is, it is fit that the mysteries revealed in Scripture should be preached and taught in the words of the Scripture, and with that simplicity, openness, easiness, and candor, and not with new and unhallowed words, such as that of Transubstantiation.

Are not then Trinity, Tri-unity, *hypostasis*, *perichoresis*, *diphysis*, and others, excluded? Yet Waterland very ingeniously, nay more, very honestly and sensibly, shows the necessity of these terms *per accidens*. The *profanum* fell back on the heretics who had occasioned the necessity.

Ibid. p. 106.

'The oblation of a cake was a figure of the Eucharistical bread which the Lord commanded to do in remembrance of his passion.' These are Justin's words in that place.

Justin Martyr could have meant no more, and the Greek construction means no more, than that the cake we offer is the representative, substitute, and *fac-simile* of the bread which Christ broke and delivered.

I find no necessary absurdity in Transubstantiation. For substance is but a notion *thought on* to the aggregate of accidents—*hinzugedacht*—conceived, not perceived, and conceived always in universals, never in *concreto*. Therefore, X, Y, Z, being unknown quantities, Y may be as well annexed by the choice of the mind as the imagined *substratum* as X. For we cannot distinguish substance from substance any more than X from X. The substrate or *causa invisibilis* may be the *noumenon* or actuality, *das*

Ding in sich, of Christ's humanity, as well as the *Ding in sich* of which the sensation, bread, is the appearance. But then, on the other hand, there is not a word of sense possible to prove that it is really so; and from the not impossible to the real is a strange *ultra*-Rhodian leap. And it is opposite both to the simplicity of Evangelical meaning, and anomalous from the interpretation of all analogous phrases which all men expound as figures,—*I am the gate*, *I am the way*, *I am the vine*, and the like,—and to Christ's own declarations that his words were to be understood spiritually, that is, figuratively.

Ibid. s. 6, p. 164.

However, if you will not commit downright idolatry, as some of their saints teach you, then you must be careful to observe these plain distinctions; and first be sure to remember that when you worship an image, you do it not materially but formally; not as it is of such a substance, but as it is a sign; next take care that you observe what sort of image it is, and then proportion your right kind to it, that you do not give *latria* to that where *hyperdulia* is only due; and be careful that if *dulia* only be due, that your worship be not *hyperdulical*, &c.

A masterly specimen of grave dignified irony. Indeed, Jeremy Taylor's Works would be of more service to an English barrister than those of Demosthenes, Æschines, and Cicero taken together.

Ibid. s. 7, p. 168.

A man cannot well understand an essence, and hath no idea of it in his mind, much less can a painter's pencil do it.

Noticeable, that this is the only instance I have met in any English classic before the Revolution of

the word 'idea' used as synonymous with a mental image. Taylor himself has repeatedly placed the two in opposition; and even here I doubt whether he has done otherwise. I rather think he meant by the word 'idea' a notion under an indefinite and confused form, such as Kant calls a *schema* or vague outline, an imperfect embryo of a concrete, to the individuation of which the mind gives no conscious attention; just as when I say—'any thing,' I may imagine a poker or a plate; but I pay no attention to its being this rather than that; and the very image itself is so wandering and unstable that at this moment it may be a dim shadow of the one, and in the next of some other thing. In this sense, idea is opposed to image in degree instead of kind; yet still contra-distinguished, as is evident by the sequel, 'much less can a painter's pencil do it:' for were it an image, *individui et concreti*, then the painter's pencil could do it as well as his fancy, or better.

A DISCOURSE OF CONFIRMATION.

Of all Taylor's works, the Discourse of Confirmation seems to me the least judicious; and yet that is not the right word either. I mean, however, that one is puzzled to know for what class of readers or auditors it was intended. He announces his subject as one of such lofty claims; he begins with positions taken on such high ground, no less than the superior dignity and spiritual importance of Confirmation above Baptism itself—whether considered as a sacramental rite and mystery distinct from Baptism, or as its complementary and crowning part (the *finis coronans opus*)—that we are eager to hear the proof. But proofs differ in their value according to our previous valuation of

authorities. What would pass for a very sufficient proof, because grounded on a reverend authority, with a Romanist, would be a mere fancy-medal and of no currency with a Bible Protestant. And yet for Protestants, and those too laymen (for we can hardly suppose that Taylor thought his Episcopal brethren in need of it), must this Discourse have been intended; and in this point of view, surely never did so wise a man adopt means so unsuitable to his end, or frame a discourse so inappropriate to his audience. The authorities of the Fathers are, indeed, as strong and decisive in favour of the Bishop's position as the warmest advocate of Confirmation could wish; but this very circumstance was calculated to create a prejudice against the doctrine in the mind of a zealous Protestant, from the contrast in which the unequivocal and explicit declarations of the Fathers stand with the remote, arbitrary, and fine-drawn inferences from the few passages of the New Testament which can be forced into an implied sanction of a rite no where mentioned, and as a distinct and separate ministration, utterly, as I conceive, unknown in the Apostolic age. How much more rational and convincing (as to me it seems) would it have been to have shown, that when from various causes the practice of Infant Baptism became general in the Church, Confirmation, or the acknowledgment *in propria persona* of the obligations that had been incurred by proxy was introduced; and needed no other justification than its own evident necessity, as substantiating the preceding form as to the intended effects of Baptism on the believer himself, and then to have shown the great uses and spiritual benefits of the institution. But this would not do. Such was the spirit of the age that nothing less than the assertion of a divine origin,—of a formal and positive institution by Christ himself, or by the

Apostles in their Apostolic capacity as legislators for the universal Church in all ages, could serve ; and accordingly Bishops, liturgies, tithes, monarchy, and what not, were, *de jure divino*, with celestial patents, wrapped up in the womb of this or that text of Scripture, to be exforcipated by the logico-obstetric skill of High Church doctors and ultra-loyal court chaplains.

THE EPISTLE DEDICATORY TO THE DUKE
OF ORMONDE.

Ibid. p. 217.

This very poor church.

With the exception of Spain, the Church establishment in Ireland is now, I conceive, the richest in Europe ; though by the most iniquitous measure of the Irish Parliament, most iniquitously permitted to acquire the force of law at the Union, the Irish Church was robbed of the tithes from all pasture lands. What occasioned so great a change in its favour since the time of Charles II. ? 1810.

Ibid. p. 218.

And amidst these and very many more inconveniences it was greatly necessary that God should send us such a king.

Such a king ! O sorrow and shame ! Why, why, O Genius ! didst thou suffer thy darling son to crush the fairest flower of thy garland beneath a mitre of Charles's putting on !

Ibid. p. 219.

For besides that the great usefulness of this ministry will greatly endear the Episcopal order, to which (that I may use

St. Hierom's words) "if there be not attributed a more than common power and authority, there will be as many schisms as priests," &c.

On this ground the Romish divines justify the Papacy. The fact of the Scottish Church is the sufficient answer to both. Episcopacy needs not rash assertions for its support.

Ibid. p. 220.

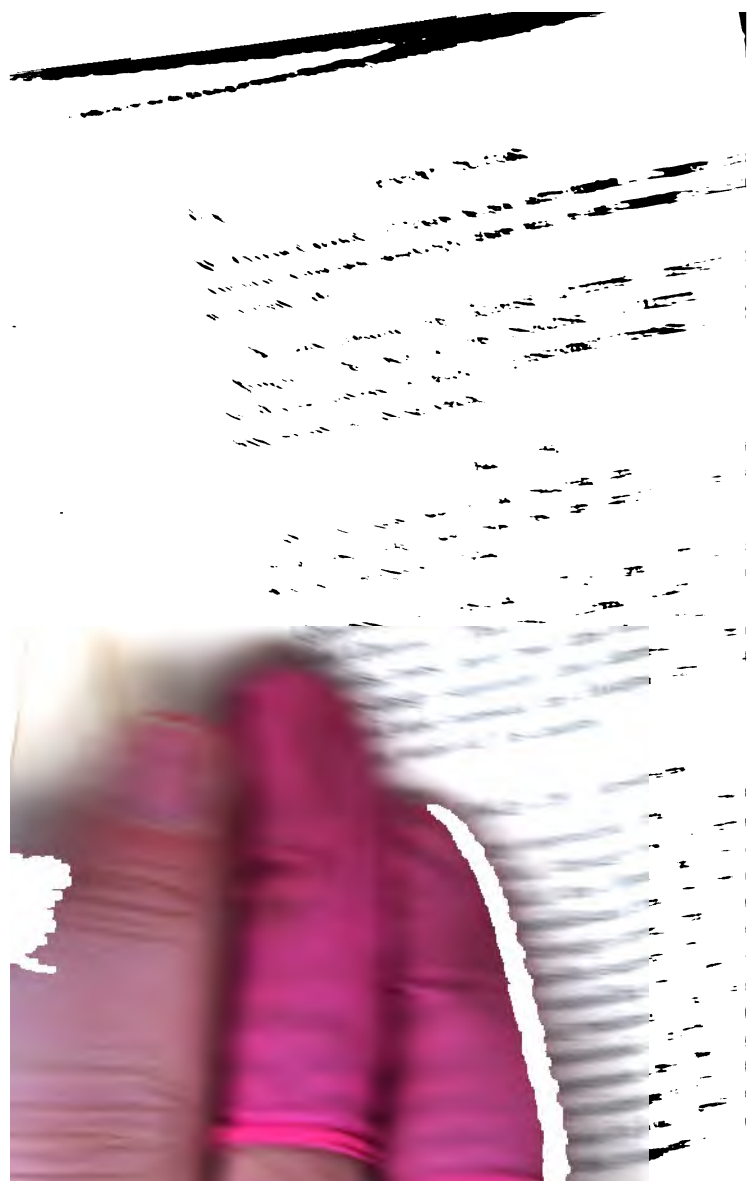
For it is a sure rule in our religion, and is of an eternal truth, that "they who keep not the unity of the church, have not the Spirit of God."

Contrast with this our XIXth and XXth Articles on the Church. The Irish Roman Catholic Bishops, methinks, must have read this with delight. What an over-hasty simpleton that James II. was! Had he waited and caressed the Bishops, they would have taken the work off his hands.

Ibid. p. 229. Introduction.

It has been my conviction that in respect of the theory of the Faith, (though God be praised! not in the practical result,) the Papal and the Protestant communions are equidistant from the true idea of the Gospel Institute, though erring from opposite directions. The Romanists sacrifice the Scripture to the Church, virtually annulling the former: the Protestants reversed this practically, and even in theory, (see the above-mentioned Articles,) annulling the latter. The consequence has been, as might have been predicted, the extinction of the Spirit (the indifference or *mesothesis*) in both considered as bodies: for I doubt not that numerous individuals in both

Churches live in communion with the Spirit. Towards the close of the reign of our first James, and during the period from the accession of Charles I. to the restoration of his profligate son, there arose a party of divines, Arminians (and many of them Latitudinarians) in their Creed, but devotees of the throne and the altar, soaring High Churchmen and ultra royalists. Much as I dislike their scheme of doctrine and detest their principles of government both in Church and State, I cannot but allow that they formed a galaxy of learning and talent, and that among them the Church of England finds her stars of the first magnitude. Instead of regarding the Reformation established under Edward VI. as imperfect, they accused the Reformers, some of them openly, but all in their private opinions, of having gone too far; and while they were willing to keep down (and if they could not reduce him to a primacy of honor to keep out) the Pope, and to prune away the innovations in doctrine brought in under the Papal domination, they were zealous to restore the hierarchy, and to substitute the authority of the Fathers, Canonists, and Councils of the first six or seven centuries, and the least Papistic of the later Doctors and Schoolmen, for the names of Luther, Melancthon, Bucer, Calvin and the systematic theologians who rejected all testimony but that of their Bible. As far as the principle, on which Archbishop Laud and his followers acted, went to re-actuate the idea of the Church, as a co-ordinate and living Power by right of Christ's institution and express promise, I go along with them; but I soon discover that by the Church they meant the Clergy, the hierarchy exclusively, and then I fly off from them in a tangent. For it is this very interpretation of the Church that, according to my conviction, constituted the first and fundamental



sundry chapters in St. Paul's Epistles seem to supply the comment, inclines and almost compels me to understand by the Holy Ghost in this narrative the miraculous gifts, τὰς δυνάμεις, collectively. And in no other sense can I understand the sentence *the Holy Ghost was not yet fallen upon any of them*. But the subject is beset with difficulties from the paucity of particular instances recorded by the inspired historian, and from the multitude and character of these instances found in the Fathers and Ecclesiastical historians.

Ibid. s. 2, p. 254.

Still they are all δυνάμεις, exhibitable powers, faculties. Were it otherwise, what strange and fearful consequences would follow from the assertion, *the Holy Spirit was not yet fallen upon any of them*. That we misunderstand the gift of tongues, and that it did not mean the power of speaking foreign languages unlearned, I am strongly persuaded. Yea, but this is not the question. If my heart bears me witness that I love my brother, that I love my merciful Saviour, and call Jesus Lord and the Anointed of God with joy of heart, I am encouraged by Scripture to infer that the Spirit abideth in me; besides that I know that of myself, and estranged from the Holy Spirit, I cannot even think a thought acceptable before God. But how will this help me to believe that I received this Spirit through the Bishop's hands laid on my head at Confirmation: when perhaps I am distinctly conscious, that I loved my Saviour, freely forgave, nay, tenderly yearned for the weal of, them that hated me before my Confirmation,—when, indeed, I must have been the most uncharitable of men if I did not admit instances of the most

exemplary faith, charity, and devotion in Christians who do not practise the imposition of hands in their Churches. What! did those Christians, of whom St. Luke speaks, not love their brethren?

In fine.

I have had too frequent experience of professional divines, and how they identify themselves with the theological scheme to which they have been articulated, and I understand too well the nature and the power, the effect and the consequences, of a wilful faith,—where the sensation of positiveness is substituted for the sense of certainty, and the stubborn clutch for quiet insight,—to wonder at any degree of hardihood in matters of belief. Therefore the instant and deep-toned affirmative to the question, ‘And do you actually believe the presence of the material water in the baptising of infants or adults is essential to their salvation, so indispensably so that the omission of the water in the Baptism of an infant who should die the day after would exclude that infant from the kingdom of heaven, and whatever else is implied in the loss of salvation?’—I should not be surprised, I say, to hear this question answered with an emphatic, ‘Yes, Sir! I do actually believe this, for thus I find it written, and herein begins my right to the name of a Christian, that I have exchanged my reason for the Holy Scriptures: I acknowledge no reason but the Bible.’ But as this intrepid respondent, though he may dispense with reason, cannot quite so easily free himself from the obligations of common sense and the canons of logic,—both of which demand consistency, and like consequences from like premisses *in rebus ejusdem generis*, in subjects of the same class,—I do find myself tempted to wonder, some small deal, at the unscrupulous substitution of a few drops

of water sprinkled on the face for the Baptism, that is, immersion or dipping of the whole person, even if the rivers or running waters had been thought non-essential. And yet where every word in any and in all the four narratives is so placed under the logical press as it is in this Discourse by Jeremy Taylor, and each and every incident pronounced exemplary, and for the purpose of being imitated, I should hold even this hazardous. But I must wonder a very great deal, and in downright earnest, at the contemptuous language which the same men employ in their controversies with the Romish Church, respecting the corporal presence in the consecrated bread and wine, and the efficacy of extreme unction. For my own part, the assertion that what is phenomenally bread and wine is substantially the Body and Blood of Christ, does not shock my common sense more than that a few drops of water sprinkled on the face should produce a momentous change, even a regeneration, in the soul; and does not outrage my moral feelings half as much.

P.S. There is one error of very ill consequence to the reputation of the Christian community, which Taylor shares with the Romish divines, namely, the quoting of opinions, and even of rhetorical flights, from the writings of this and that individual, with 'Saint' prefixed to his name, as expressing the faith of the Church during the first five or six centuries. Whereas it would not, perhaps, be very difficult to convince an unprejudiced man and a sincere Christian of the impossibility that even the decrees of the General Councils should represent the Catholic faith, that is, the belief essential to, or necessarily consequent on, the faith in Christ common to all the elect.

NOTES ON THE PILGRIM'S PROGRESS.

I know of no book, the Bible excepted, as above all comparison, which I, according to my judgment and experience, could so safely recommend as teaching and enforcing the whole saving truth according to the mind that was in Christ Jesus, as the Pilgrim's Progress. It is, in my conviction, incomparably the best *Summa Theologiæ Evangelicæ* ever produced by a writer not miraculously inspired.—June 14, 1830.

It disappointed, nay surprised me, to find Robert Southey express himself so coldly respecting the style and diction of the Pilgrim's Progress. I can find nothing homely in it but a few phrases and single words. The conversation between Faithful and Talkative* is a model of unaffected dignity and rhythmical flow.

SOUTHEY'S LIFE OF BUNYAN.

P. 14.

"We intended not," says Baxter, "to dig down the banks, or pull up the hedge, and lay all waste and common, when we desired the Prelates' tyranny might cease." No; for the intention had been under the pretext of abating one tyranny to establish a far severer and more galling in its stead: in doing this the banks had been thrown down, and the hedge destroyed; and while the bestial herd who broke in rejoiced

* P. 98, &c., of the edition by Murray and Major, 1830.—Ed.

in the havoc, Baxter, and other such erring though good men, stood marvelling at the mischief, which never could have been effected, if they had not mainly assisted in it.

But the question is, would these 'erring good' men have been either willing or able to assist in this work, if the more erring Lauds and Sheldons had not run riot in the opposite direction? And as for the 'bestial herd,'—compare the whole body of Parliamentarians, all the fanatical sects included, with the royal and prelatical party in the reign of Charles II. These were, indeed, a bestial herd. See Baxter's unwilling and Burnet's honest description of the moral discipline throughout the realm under Cromwell.

Ibid. p. 15.

They passed with equal facility from strict Puritanism to the utmost license of practical and theoretical impiety, as Antinomians or as Atheists, and from extreme profligacy to extreme superstition in any of its forms.

'They!' How many? and of these how many that would not have been in Bedlam, or fit for it, under some other form? A madman falls into love or religion, and then, forsooth! it is love or religion that drove him mad.

Ibid. p. 21.

In an evil hour were the doctrines of the Gospel sophisticated with questions which should have been left in the Schools for those who are unwise enough to employ themselves in excogitations of useless subtlety.

But what, at any rate, had Bunyan to do with the Schools? His perplexities clearly rose out of the

operations of his own active but unarmed mind on the words of the Apostle. If anything is to be arraigned, it must be the Bible in English, the reading of which is imposed (and, in my judgment, well and wisely imposed) as a duty on all who can read. Though Protestants, we are not ignorant of the occasional and partial evils of promiscuous Bible reading; but we see them vanish when we place them beside the good.

Ibid. p. 24.

False notions of that corruption of our nature which it is almost as perilous to exaggerate as to dissemble.

I would have said 'which it is almost as perilous to misunderstand as to deny.'

Ibid. p. 41, &c.

But the wickedness of the tinker has been greatly overcharged; and it is taking the language of self-accusation too literally, to pronounce of John Bunyan that he was at any time depraved. The worst of what he was in his worst days is to be expressed in a single word * * * he had been a blackguard, &c.

All this narrative, with the reflections on the facts, is admirable and worthy of Robert Southey: full of good sense and kind feeling—the wisdom of love.

Ibid. p. 61.

But the Sectaries had kept their countrymen from it (the Common Prayer Book), while they had the power, and Bunyan himself in his sphere laboured to dissuade them from it.

Surely the fault lay in the want, or in the feeble

and inconsistent manner, of determining and supporting the proper powers of the Church. In fact, the Prelates and leading divines of the Church were not only at variance with each other but each with himself. One party, the more faithful and less modified disciples of the first Reformers, were afraid of bringing anything into even a semblance of a co-ordination with the Scriptures; and, with the *terriculum* of Popery ever before their eyes, timidly and sparingly allowed to the Church any even subordinate power beyond that of interpreting the Scriptures; that is, of finding the ordinances of the Church implicitly contained in the ordinances of the inspired writers. But as they did not assume infallibility in their interpretations, it amounted to nothing for the consciences of such men as Bunyan and a thousand others. The opposite party, Laud, Taylor, and the rest, with a sufficient dislike of the Pope (that is, at Rome) and of the grosser theological corruptions of the Romish Church, yet in their hearts as much averse to the sentiments and proceedings of Luther, Calvin, John Knox, Zuinglius, and their fellows, and proudly conscious of their superior learning, sought to maintain their ordinances by appeals to the Fathers, to the recorded traditions and doctrine of the Catholic priesthood during the first five or six centuries, and contended for so much that virtually the Scriptures were subordinated to the Church, which yet they did not dare distinctly to say out. The result was that the Anti-Prelatists answered them in the gross by setting at nought their foundation, that is, the worth, authority, and value of the Fathers. So much for their variance with each other. But each vindicator of our established Liturgy and Discipline was divided in himself; he minced this out of fear of being charged with Popery, and that

he dared not affirm for fear of being charged with disloyalty to the King as the head of the Church. The distinction between the Church of which the king is the rightful head, and the Church which hath no head but Christ, never occurred either to them or to their antagonists, and as little did they succeed in appropriating to Scripture what belonged to Scripture, and to the Church what belonged to the Church. All things in which the temporal is concerned may be reduced to a pentad, namely prothesis, thesis, antithesis, mesothesis and synthesis. So here—

	Prothesis.	
	The Word=Christ.	
Thesis.	Mesothesis.	Antithesis.
The Scripture.	The Spirit.	The Church.
	Synthesis.	
	The Preacher. *	

Ibid. p. 63.

‘But there are two ways of obeying,’ he observed; ‘the one to do that which I in my conscience do believe that I am bound to do, actively; and where I cannot obey actively, there I am willing to lie down, and to suffer what they shall do unto me.’

Genuine Christianity worthy of John and Paul !

Ibid. p. 65.

I am not conscious of any warping power that could have acted for so very long a period; but from sixteen to now, sixty years of age, I have retained the very same convictions respecting the Stuarts and their adherents. Even to Lord Clarendon I never could quite reconcile myself.

* See *ante*.—Ed.

How often the pen becomes the tongue of a systematic dream,—a somniloquist! The sunshine, that is, the comparative power, the distinct contradicting judgment of realities as other than mere thoughts, is suspended. During this state of continuous, not single-mindedness, but one-sidedness, writing is manual somnambulism; the somnial magic superinduced on, without suspending, the active powers of the mind.

Ibid. p. 79.

"They that will have heaven, they must run for it, because the devil, the law, sin, death and hell, follow them. There is never a poor soul that is going to heaven, but the devil, the law, sin, death and hell make after that soul. *The devil, your adversary, as a roaring lion, goeth about seeking whom he may devour.* And I will assure you the devil is nimble, he can run apace; he is light of foot, he hath overtaken many; he hath turned up their heels, and hath given them an everlasting fall. Also the law! that can shoot a great way: have a care thou keep out of the reach of those great guns the Ten Commandments! Hell also hath a wide mouth, &c."

It is the fashion of the day to call every man, who in his writings or discourses gives a prominence to the doctrines on which, beyond all others, the first Reformers separated from the Romish communion, a Calvinist. Bunyan may have been one, but I have met with nothing in his writings (except his Antipædobaptism, to which too he assigns no saving importance) that is not much more characteristically Lutheran; for instance, this passage is the very echo of the chapter on the Law and Gospel, in Luther's Table Talk.

It would be interesting, and I doubt not, instruc-

tive, to know the distinction in Bunyan's mind between the devil and hell.

Ibid. p. 97.

Bunyan concludes with something like a promise of a third part. There appeared one after his death, and it has had the fortune to be included in many editions of the original work.

It is remarkable that Southey should not have seen, or having seen, have forgotten to notice, that this third part is evidently written by some Romish priest or missionary in disguise.

LIFE OF BUNYAN.*

The early part of his life was an open course of wickedness.

Southey, in the Life prefixed to his edition of the Pilgrim's Progress, has, in a manner worthy of his head and heart, reduced this oft repeated charge to its proper value. Bunyan was never, in our received sense of the word, wicked. He was chaste, sober, honest; but he was a bitter blackguard; that is, damned his own and his neighbour's eyes on slight or no occasion, and was fond of a row. In this our excellent Laureate has performed an important service to morality. For the transmutation of actual reprobates into saints is doubtless possible; but like the many recorded facts of corporeal alchemy, it is not supported by modern experiments.

* Prefixed to an edition of the Pilgrim's Progress, by R. Edwards, 1820.—*Ed.*

THE PILGRIM'S PROGRESS.

Part I. p. 11.

As I walked through the wilderness of this world.

That in the Apocalypse the wilderness is the symbol of the world, or rather of the worldly life, Bunyan discovered by the instinct of a similar genius. The whole Jewish history, indeed, in all its details is so admirably adapted to, and suggestive of, symbolical use, as to justify the belief that the spiritual application, the interior and permanent sense, was in the original intention of the inspiring Spirit, though it might not have been present, as an object of distinct consciousness, to the inspired writers.

Ibid.

— where was a den.

The jail. Mr. Bunyan wrote this precious book in Bedford jail, where he was confined on account of his religion. The following anecdote is related of him. A Quaker came to the jail, and thus addressed him: 'Friend Bunyan, the Lord sent me to seek for thee, and I have been through several counties in search of thee, and now I am glad I have found thee.' To which Mr. Bunyan replied, 'Friend, thou dost not speak the truth in saying the Lord sent thee to seek me; for the Lord well knows that I have been in this jail for some years; and if he had sent thee, he would have sent thee here directly.'—*Note in Edwards.*

This is a valuable anecdote, for it proves, what might have been concluded *à priori*, that Bunyan was a man of too much genius to be a fanatic. No two qualities are more contrary than genius and fanaticism. Enthusiasm, indeed, ὁ θεὸς ἐν ἡμῖν, is almost a

synonyme of genius; the moral life in the intellectual light, the will in the reason; and without it, says Seneca; nothing truly great was ever achieved by man.

Ibid. p. 12.

And not being able longer to contain, he brake out with a lamentable cry, saying, 'What shall I do?'

Reader, was this ever your case? Did you ever see your sins, and feel the burden of them, so as to cry out in the anguish of your soul, What must I do to be saved? If not, you will look on this precious book as a romance or history, which no way concerns you; you can no more understand the meaning of it than if it were wrote in an unknown tongue, for you are yet carnal, dead in your sins, lying in the arms of the wicked one in false security. But this book is spiritual; it can only be understood by spiritually quickened souls who have experienced that salvation in the heart, which begins with a sight of sin, a sense of sin, a fear of destruction and dread of damnation. Such and such only commence Pilgrims from the City of Destruction to the heavenly kingdom.—*Note in Edwards.*

Most true. It is one thing to perceive and acknowledge this and that particular deed to be sinful, that is, contrary to the law of reason or the commandment of God in Scripture, and another thing to feel sin within us independent of particular actions, except as the common ground of them. And it is this latter without which no man can become a Christian.

Ibid. p. 39.

Now whereas thou sawest that as soon as the first began to sweep, the dust did so fly about that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to show thee, that the Law, instead of cleansing the heart (by its working) from sin, doth revive,

... strength into, and increase it in the soul, even as it doth
... discover and forbid it; for it doth not give power to subdue.

See Luther's Table Talk. The chapters in that work named "Law and Gospel," contain the very narrow of divinity. Still, however, there remains much to be done on this subject; namely, to show how the discovery of sin by the Law tends to strengthen the sin; and why it must necessarily have this effect, the mode of its action on the appetites and impetites through the imagination and understanding; and to exemplify all this in our actual experience.

Ibid. p. 40.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet; the which he took up, and rejoiced therein, and withal laughed Patience to scorn; but I beheld but awhile, and he had lavished all away, and had nothing left him but rags.

One of the not many instances of faulty allegory in *The Pilgrim's Progress*; that is, it is no allegory. The beholding "but awhile," and the change into "nothing but rags," is not legitimately imaginable." A longer time and more interlinks are requisite. It is a hybrid compost of usual images and generalised words, like the Nile-born nondescript, with a head or tail of organised flesh, and a lump of semi-mud for the body. Yet, perhaps, these very defects are practically excellencies in relation to the intended readers of *The Pilgrim's Progress*.

Ibid. p. 43.

The Interpreter answered, 'This is Christ, who continually, with the oil of his grace, maintains the work

already begun in the heart ; by the means of which, notwithstanding what the Devil can do, the souls of his people prove gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire, this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul.'

This is beautiful ; yet I cannot but think it would have been still more appropriate, if the waterpouurer had been a Mr. Legality, a prudentialist offering his calculation of consequences as the moral antidote to guilt and crime ; and if the oil-instillator, out of sight and from within, had represented the corrupt nature of man, that is, the spiritual will corrupted by taking up a nature into itself.

Ibid.

What, then, has the sinner who is the subject of grace no hand in keeping up the work of grace in the heart ? No ! It is plain Mr. Bunyan was not an Arminian.—*Note is Edwards.*

If by metaphysics we mean those truths of the pure reason which always transcend, and not seldom appear to contradict, the understanding, or (in the words of the great Apostle) spiritual verities which can only be spiritually discerned—and this is the true and legitimate meaning of metaphysics, *μετὰ τὰ φυσικά*—then I affirm, that this very controversy between the Arminians and the Calvinists, in which both are partially right in what they affirm, and both wholly wrong in what they deny, is a proof that without metaphysics there can be no light of faith.

Ibid. p. 45.

I left off to watch and be sober; I laid the reins upon the neck of my lusts.

This single paragraph proves, in opposition to the assertion in the preceding note in Edwards, that in Bunyan's judgment there must be at least a negative co-operation of the will of man with the divine grace, an energy of non-resistance to the workings of the Holy Spirit. But the error of the Calvinists is, that they divide the regenerate will in man from the will of God, instead of including it.

Ibid. p. 49.

So I saw in my dream, that just as Christian came up with the Cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

We know that the Son of God is come, and hath given us an understanding (or discernment of reason) that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols. 1 John v. 20. 21. Alas! how many Protestants make a mental idol of the Cross, scarcely less injurious to the true faith in the Son of God than the wooden crosses and crucifixes of the Romanists!—and this, because they have not been taught that Jesus was both the Christ and the great symbol of Christ. Strange, that we can explain spiritually what to take up the cross of Christ, to be crucified with Christ, means;—yet never ask what the Crucifixion itself signifies, but rest satisfied in the historic image. That one declaration of the

Apostle, that by wilful sin we *crucify the Son of God afresh*, might have roused us to nobler thoughts.

Ibid. p. 52.

And besides, say they, if we get into the way, what matters which way we get in? If we are in, we are in. Thou art but in the way, who, as we perceive, came in at the gate: and we are also in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

The allegory is clearly defective, inasmuch as 'the way' represents two diverse meanings;—1. the outward profession of Christianity, and 2. the inward and spiritual grace. But it would be very difficult to mend it. 1830.

In this instance (and it is, I believe, the only one in the work,) the allegory degenerates into a sort of pun, that is, in the two senses of the word 'way,' and thus supplies Formal and Hypocrite with an argument which Christian cannot fairly answer, or rather one to which Bunyan could not make his Christian return the proper answer without contradicting the allegoric image. For the obvious and only proper answer is: No! you are not in the same 'way' with me, though you are walking on the same 'road.' But it has a worse defect, namely, that it leaves the reader uncertain as to what the writer precisely meant, or wished to be understood, by the allegory. Did Bunyan refer to the Quakers as rejecting the outward Sacraments of Baptism and the Lord's Supper? If so, it is the only unspiritual passage in the whole beautiful allegory, the only trait of sectarian narrow-mindedness, and, in Bunyan's own language, of legality. But I do not think that this was Bunyan's intention. I rather suppose that he refers to the Arminians and other Pelagians, who

rely on the coincidence of their actions with the Gospel precepts for their salvation, whatever the ground or root of their conduct may be; who place, in short, the saving virtue in the stream, with little or no reference to the source. But it is the faith acting in our poor imperfect deeds that alone saves us; and even this faith is not ours, but the faith of the Son of God in us. *I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.* Gal. ii. 20. Illustrate this by a simile. Labouring under chronic *bronchitis*, I am told to inhale chlorine as a specific remedy; but I can do this only by dissolving a saturated solution of the gas in warm water, and then breathing the vapour. Now what the aqueous vapour or steam is to the chlorine, that our deeds, our outward life, *βίος*, is to faith.

Ibid. p. 55.

And the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

This requires a comment. A wide field full of mountains and of dark mountains, where Hypocrite stumbled and fell! The images here are unusually obscure.

Ibid. p. 70.

They showed him Moses' rod, the hammer and nail with which Jael slew Sisera.

I question whether it would be possible to instance more strikingly the power of a predominant idea (that true mental kaleidoscope with richly-coloured glass)

on every object brought before the eye of the mind through its medium, than this conjunction of Moses' rod with the hammer of the treacherous assassin Jael, and similar encomiastic references to the same detestable murder, by Bunyan, and men like Bunyan, good, pious, purely-affectioned disciples of the meek and holy Jesus; yet the erroneous preconception that whatever is uttered by a Scripture personage is, in fact, uttered by the infallible Spirit of God, makes Deborahs of them all. But what besides ought we to infer from this and similar facts? Surely, that the faith in the heart overpowers and renders innocent the errors of the understanding and the delusions of the imagination, and that sincerely pious men purchase, by inconsistency, exemption from the practical consequences of particular errors.

Ibid. p. 76.

All this is true, and much more which thou hast left out, &c.

This is the best way; to own Satan's charges, if they be true; yea, to exaggerate them also, to exalt the riches of the grace of Christ above all, in pardoning all of them freely.—*Note in Edwards.*

That is, to say what we do not believe to be true! *Will ye speak wickedly for God, and talk deceitfully for him?* said righteous Job.

Ibid. p. 83.

One thing I would not let slip: I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and

whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind.

There is a very beautiful letter of Archbishop Leighton's to a lady under a similar distemperature of the imagination.* In fact, it can scarcely not happen under any weakness and consequent irritability of the nerves to persons continually occupied with spiritual self-examination. No part of the pastoral duties requires more discretion, a greater practical psychological science. In this, as in what not? Luther is the great model; ever reminding the individual that not he, but Christ, is to redeem him; and that the way to be redeemed is to think with will, mind, and affections on Christ, and not on himself. I am a sin-laden being, and Christ has promised to loose the whole burden if I but entirely trust in him. To torment myself with the detail of the noisome contents of the fardel will but make it stick the closer, first to my imagination and then to my unwilling will.

Ibid.

For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me, though by reason of the impediment that attends this place, I cannot perceive it? But it may be asked, Why doth the Lord suffer his children to walk in such darkness? It is for his glory: it tries their faith in him, and excites prayer to him: but his love abates not in the least towards them, since he lovingly inquires after them, *Who is there among you that feareth the Lord and walketh in darkness, and hath no light?* Then he gives most precious advice to them: *Let him trust in the Lord, and stay himself upon his God.*

Yes! even in the sincerest believers, being men of

* The second of two 'Letters written to persons under trouble of mind.'—Ed.

reflecting and inquiring minds, there will sometimes come a wintry season, when the vital sap of faith retires to the root, that is, to atheism of the will. *But though he slay me, yet will I cling to him.*

Ibid. p. 85.

And as for the other (Pope), though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

Oh that Blanco White would write in Spanish the progress of a pilgrim from the Pope's cave to the Evangelist's wicket-gate and the Interpreter's house! —1830.

Ibid. p. 104.

And let us assure ourselves that, at the day of doom, men shall be judged according to their fruit. It will not be said then, "Did you believe?" but "Were you doers or talkers only?" and accordingly shall be judged.

All the doctors of the Sorbonne could not have better stated the Gospel *medium* between Pelagianism and Antinomian-Solifidianism, more properly named Sterilifidianism. It is, indeed, faith alone that saves us; but it is such a faith as cannot be alone. Purity and beneficence are the *epidermis*, faith and love the *cutis vera* of Christianity. Morality is the outward cloth, faith the lining; both together form the wedding-garment given to the true believer in Christ, even his own garment of righteousness, which, like the loaves and fishes, he mysteriously multiplies. The images of the sun in the earthly dew-drops are

unsubstantial phantoms ; but God's thoughts are things : the images of God, of the Sun of Righteousness, in the spiritual dew-drops are substances, imperishable substances.

Ibid. p. 154.

Fine-spun speculations and curious reasonings lead men from simple truth and implicit faith into many dangerous and destructive errors. The Word records many instances of such for our caution. Be warned to study simplicity and godly sincerity.—*Note in Edwards on Doubting Castle.*

And pray what does implicit faith lead men into ? Transubstantiation and all the abominations of priest-worship. And where is the Scriptural authority for this implicit faith ? Assuredly not in St. John, who tells us that Christ's life is and manifests itself in us as the light of man ; that he came to bring light as well as immortality. Assuredly not in St. Paul, who declares all faith imperfect and perilous without insight and understanding ; who prays for us that we may comprehend the deep things even of God himself. For the Spirit discerned, and the Spirit by which we discern, are both God ; the Spirit of truth through and in Christ from the Father.

Mournful are the errors into which the zealous but unlearned preachers among the dissenting Calvinists have fallen respecting absolute election, and discriminative, yet reasonless, grace :—fearful this divorcement of the Holy Will, the one only Absolute Good, that eternally affirming itself as the I AM, eternally generateth the Word, the absolute Being, the Supreme Reason, the Being of all Truth, the Truth of all Being :—fearful the divorcement from the reason ; fearful the doctrine which maketh God a power of darkness, instead of the God of light, the Father of

the light which lighteth every man that cometh into the world! This we know, and this we are taught by the holy Apostle Paul; that without will there is no ground or base of sin; that without the law this ground or base cannot become sin; (hence we do not impute sin to the wolf or the tiger, as being without or below the law;) but that with the law cometh light into the will; and by this light the will becometh a free, and therefore a responsible, will. Yea! the law is itself light, and the divine light becomes law by its relation and opposition to the darkness; the will of God revealed in its opposition to the dark and alien will of the fallen Spirit. This freedom, then, is the free gift of God; but does it therefore cease to be freedom? All the sophistry of the Predestinarians rests on the false notion of eternity as a sort of time antecedent to time. It is timeless, present with and in all times. There is an excellent discourse of the great Hooker's, affixed with two or three others to his Ecclesiastical Polity, on the final perseverance of Saints;* but yet I am very desirous to meet with some judicious experimental treatise, in which the doctrine, with the Scriptures on which it is grounded, is set forth more at large; as likewise the rules by which it may be applied to the purposes of support and comfort, without danger of causing presumption, and without diminishing the dread of sin. Above all, I am anxious to see the subject treated with as little reference as possible to the divine predestination and foresight; the argument from the latter being a mere identical proposition followed by an assertion of God's prescience. Those who will persevere, will persevere, and God foresees; and as to the proof from predestination, that is, that he who predestines

* Sermon of the certainty and perpetuity of faith in the elect, vol. iii. p. 583. Keale's edit.—Ed.

the end necessarily predestines the adequate means, I can more readily imagine logical consequences adverse to the sense of responsibility than Christian consequences, such as an individual may apply for his own edification. And I am persuaded that the doctrine does not need these supports, according, I mean, to the ordinary notion of predestination. The predestinative force of a free agent's own will in certain absolute acts, determinations, or elections, and in respect of which acts it is one either with the divine or the devilish will ; and if the former, the conclusions to be drawn from God's goodness, faithfulness, and spiritual presence ; these supply grounds of argument of a very different character, especially where the mind has been prepared by an insight into the error and hollowness of the antithesis between liberty and necessity.

Ibid. p. 178.

But how contrary to this is the walk and conduct of some who profess to be pilgrims, and yet can wilfully and deliberately go upon the Devil's ground, and indulge themselves in carnal pleasures and sinful diversions.—*Note in Edwards on the Enchanted Ground.*

But what pleasures are carnal,—what are sinful diversions,—so I mean as that I may be able to determine what are not? Show us the criterion, the general principle ; at least explain whether each individual case is to be decided for the individual by his own experience of the effects of the pleasure or the diversion, in dulling or distracting his religious feelings ; or can a list, a complete list, of all such pleasures be made beforehand ?

PART III.

In initio.

I strongly suspect that this third part, which ought not to have been thus conjoined with Bunyan's work, was written by a Roman Catholic priest, for the very purpose of counteracting the doctrine of faith so strongly enforced in the genuine Progress.

Ibid. p. 443, in Edwards.

Against all which evils fasting is the proper remedy.

It would have been well if the writer had explained exactly what he meant by the fasting, here so strongly recommended; during what period of time abstinence from food is to continue, and so on. The effects, I imagine, must in good measure depend on the health of the individual. In some constitutions, fasting so disorders the stomach as to produce the very contrary of good;—confusion of mind, loose imaginations against the man's own will, and the like.

In fine.

One of the most influential arguments, one of those the force of which I feel even more than I see, for the divinity of the New Testament, and with especial weight in the writings of John and Paul, is the unspeakable difference between them and all other the earliest extant writings of the Christian Church, even those of the same age (as, for example, the Epistle of Barnabas,) or of the next following,—a difference that transcends all degree, and is truly a difference in kind. Nay, the catalogue of the works written by the Reformers and in the two centuries

after the Reformation, contain many many volumes far superior in Christian light and unction to the best of the Fathers. How poor and unevangelic is Hermas in comparison with our Pilgrim's Progress!

NOTES ON SELECT DISCOURSES BY JOHN
SMITH.*

It would make a delightful and instructive essay, to draw up a critical and (where possible) biographical account of the Latitudinarian party at Cambridge, from the close of the reign of James I. to the latter half of Charles II. The greater number were Platonists, so called at least, and such they believed themselves to be, but more truly Plotinists. Thus Cudworth, Dr. Jackson (chaplain of Charles I., and vicar of Newcastle-on-Tyne), Henry More, this John Smith, and some others. Taylor was a Gassendist, or *inter Epicureos evangelizantes*, and, as far as I know, he is the only exception. They were all alike admirers of Grotius, which in Jeremy Taylor was consistent with the tone of his philosophy. The whole party, however, and a more amiable never existed, were scared and disgusted into this by the catachrestic language and skeleton half-truths of the systematic divines of the Synod of Dort on the one hand, and by the sickly broodings of the Pietists and Solomon's-Song preachers on the other. What they all wanted was a pre-inquisition into the mind, as part organ, part constituent, of all knowledge, an examination of the scales, weights and measures

* Of Queen's College, Cambridge, 1660.

themselves abstracted from the objects to be weighed or measured by them; in short, a transcendental æsthetic, logic, and noetic. Lord Herbert was at the entrance of, nay, already some paces within, the shaft and adit of the mine, but he turned abruptly back, and the honour of establishing a complete *προπαιδεῖα* of philosophy was reserved for Immanuel Kant, a century or more afterwards.

From the confounding of Plotinism with Platonism, the Latitudinarian divines fell into the mistake of finding in the Greek philosophy many anticipations of the Christian Faith, which in fact were but its echoes. The inference is as perilous as inevitable, namely, that even the mysteries of Christianity needed no revelation, having been previously discovered and set forth by unaided reason.

The argument from the mere universality of the belief, appears to me far stronger in favour of a surviving soul and a state after death, than for the existence of the Supreme Being. In the former, it is one doctrine in the Englishman and in the Hot-tentot; the differences are accidents not affecting the subject, otherwise than as different seals would affect the same wax, though Molly, the maid, used her thimble, and Lady *Virtuosa* an *intaglio* of the most exquisite workmanship. Far otherwise in the latter. *Mumbo Jumbo*, or the *cercoccheronychous Nick-Senior*, or whatever score or score thousand invisible huge men fear and fancy engender in the brain of ignorance to be hatched by the nightmare of defenceless and self-conscious weakness—these are not the same as, but are *toto genere* diverse from, the *una et unica substantia* of *Spinosà*, or the World-

God of the Stoics. And each of these again is as diverse from the living Lord God, the Creator of heaven and earth. Nay, this equivocal on God is as mischievous as it is illogical ; it is the sword and buckler of Deism.

OF THE EXISTENCE AND NATURE OF GOD.

Besides, when we review our own immortal souls and their dependency upon some Almighty mind, we know that we neither did nor could produce ourselves, and withal know that all that power which lies within the compass of ourselves will serve for no other purpose than to apply several pre-existent things one to another, from whence all generations and mutations arise, which are nothing else but the events of different applications and complications of bodies that were existent before ; and therefore that which produced that substantial life and mind by which we know ourselves, must be something much more mighty than we are, and can be no less indeed than omnipotent, and must also be the first architect and *δημιουργός* of all other beings, and the perpetual supporter of them.

A Rhodian leap ! Where our knowledge of a cause is derived from our knowledge of the effect, which is falsely (I think) here supposed, nothing can be logically, that is, apodeictically, inferred, but the adequacy of the former to the latter. The mistake, common to Smith, with a hundred other writers, arises out of an equivocal use of the word 'know.' In the scientific sense, as implying insight, and which ought to be the sense of the word in this place, we might be more truly said to know the soul by God, than to know God by the soul.

So the Sibyl was noted by Heraclitus as *μαινομένη στόματι γελαστά καὶ ἀκαλλώπιστα φθεγγόμενη*, 'as one speaking ridiculous and unseemly speeches with her furious mouth.'

This fragment is misquoted and misunderstood: for *γελαστά* it should be *ἀμυριστά* unperfumed, inornate lays, not redolent of art.—Render it thus:

——— Not her's
To win the sense by words of rhetoric,
Lip-blossoms breathing perishable sweets;
But by the power of the informing Word
Roll sounding onward through a thousand years
Her deep prophetic bodements.

Στόματι μαινομένη is with ecstatic mouth.

If the ascetic virtues, or disciplinary exercises, derived from the schools of philosophy (Pythagorean, Platonic and Stoic) were carried to an extreme in the middle ages, it is most certain that they are at present in a far more grievous disproportion underrated and neglected. The *regula maxima* of the ancient *ἀσκησις* was to conquer the body by abstracting the attention from it. Our maxim is to conciliate the body by attending to it, and counteracting or precluding one set of sensations by another, the servile dependence of the mind on the body remaining the same. Instead of the due subservience of the body to the mind (the favourite language of our Sidneys and Miltons) we hear nothing at present but of health, good digestion, pleasurable state of general feeling, and the like.

TO ADAM STEINMETZ K——.*

MY DEAR GODCHILD,

I OFFER up the same fervent prayer for you now, as I did kneeling before the altar, when you were baptized into Christ, and solemnly received as a living member of his spiritual body, the Church.

Years must pass before you will be able to read with an understanding heart what I now write ; but I trust that the all-gracious God, the Father of our Lord Jesus Christ, the Father of mercies, who, by his only-begotten Son (all mercies in one sovereign mercy !) has redeemed you from the evil ground, and willed you to be born out of darkness, but into light—out of death, but into life—out of sin, but into righteousness, even into the *Lord our Righteousness* ; I trust that He will graciously hear the prayers of your dear parents, and be with you as the spirit of health and growth in body and mind.

My dear Godchild ! — You received from Christ's minister at the baptismal font, as your Christian name, the name of a most dear friend of your father's, and who was to me even as a son, the late Adam Steinmetz, whose fervent aspiration and ever-paramount aim, even from early youth, was to be a Christian in thought, word, and deed—in will, mind, and affections.

I too, your Godfather, have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow ; and with all the experience which more than threescore years can give, I now, on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act on the conviction) that health is a great blessing,—competence obtained by honorable industry a great blessing,—and a great blessing it is to have kind, faithful and loving friends and relatives ; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. But I have been likewise, through a large portion of my later life, a sufferer, sorely afflicted with

* See ante p. 243.—Ed.

bodily pains, languors, and bodily infirmities; and, for the last three or four years, have, with few and brief intervals, been confined to a sick-room, and at this moment, in great weakness and heaviness, write from a sick-bed, hopeless of a recovery, yet without prospect of a speedy release; and I, thus on the very brink of the grave, solemnly bear witness to you that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he hath promised, and has preserved, under all my pains and infirmities, the inward peace that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdraw His Spirit from me in the conflict, and in His own time will deliver me from the Evil One!

Oh my dear Godchild! eminently blessed are those who begin early to seek, fear, and love their God, trusting wholly in the righteousness and mediation of their Lord, Redeemer, Saviour, and everlasting High Priest, Jesus Christ!

Oh preserve this as a legacy and bequest from your unseen Godfather and friend,

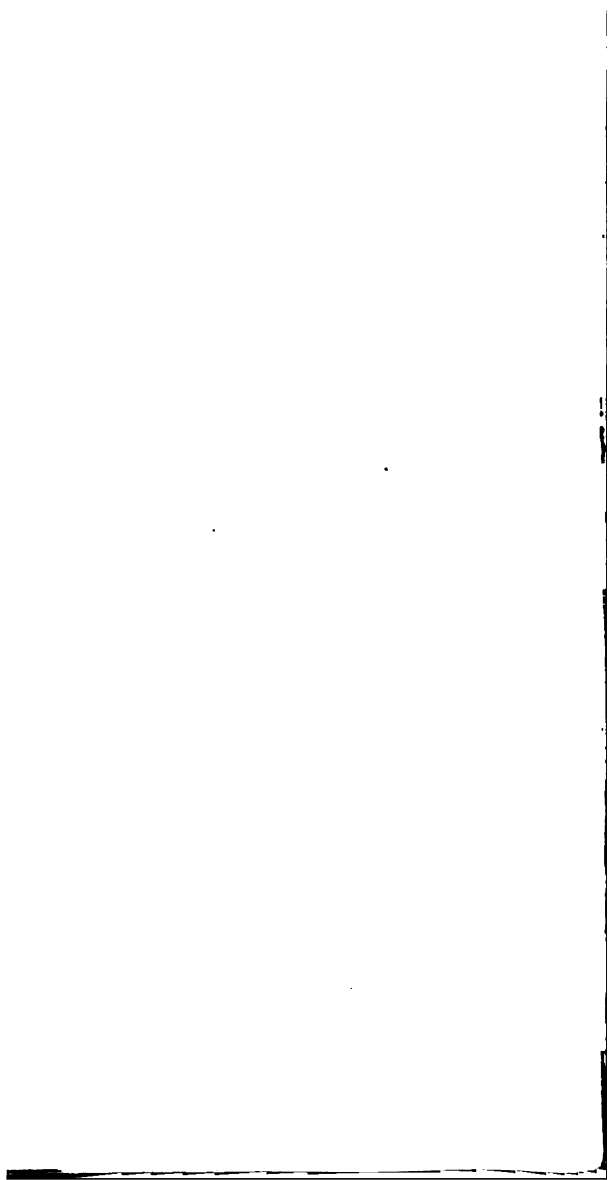
S. T. COLERIDGE.

*July 14, 1834.**

* He died on the 25th day of the same month.

END OF VOL. I.







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